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HEAVEN AND HELL

Notch Edition

OF

SWEDENBORG'S WORKS

VOLS.	
1–19	HEAVENLY ARCANA
20	INDEX ARCANA
21	HEAVEN AND HELL
22	MISCELLANEOUS WORKS
	FINAL JUDGMENT
	WHITE HORSE
	EARTHS IN THE UNIVERSE
	SUMMARY EXPOSITION
23	FOUR DOCTRINES
	NEW JERUSALEM AND ITS HEAVENLY DOCTRINES
24	DIVINE LOVE AND WISDOM
	INTERCOURSE BETWEEN THE SOUL AND THE BODY
25	DIVINE PROVIDENCE
26–28	APOCALYPSE REVEALED
29	MARRIAGE LOVE
30–32	TRUE CHRISTIAN RELIGION

HEAVEN

AND ITS WONDERS

AND

HELL

FROM THINGS HEARD AND SEEN

BY

EMANUEL SWEDENBORG

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CONTENTS

HEAVEN

PAGE

The Lord is the God of Heaven 4
The Divine of the Lord Makes Heaven 7
The Divine of the Lord in Heaven is Love to Him and Charity toward the Neighbor 10
Heaven is Distinguished into Two Kingdoms 15
There are Three Heavens 19
The Heavens Consist of Innumerable Societies 26
Every Society is a Heaven in Less Form, and Every Angel in Least Form 30
The Entire Heaven as One Whole Represents One Man 36
Each Society in the Heavens Represents One Man 40
Hence Each Angel is in Perfect Human Form 42
It is from the Lord's Divine Human that Heaven in Whole and in Part Represents Man 46
There is a Correspondence of all things of Heaven with all things of Man 55
There is a Correspondence of Heaven with all things of the Earth 62
The Sun in Heaven 72
Light and Heat in Heaven 79
The Four Quarters in Heaven 89
Changes of state of Angels in Heaven 97
Time in Heaven 101
Representatives and Appearances in Heaven 105
The Garments with which Angels appear clothed 108

PAGE

The Dwellings and Homes of Angels 112
Space in Heaven 116
The Form of Heaven, according to which are its Consociations and Communications 120
Governments in Heaven 129
Divine Worship in Heaven 134
The Power of Angels in Heaven 137
The Speech of Angels 141
The Speech of Angels with Man 148
Writings in Heaven 156
Wisdom of the Angels of Heaven 160
State of Innocence of Angels in Heaven 171
The State of Peace in Heaven 178
The Conjunction of Heaven with the Human Race 184
Conjunction of Heaven with Man by the Word 192
Heaven and Hell are from the Human Race 201
The Heathen, or Peoples out of the Church, in Heaven 207
Little Children in Heaven 216
The Wise and the Simple in Heaven 227
The Rich and the Poor in Heaven 242
Marriages in Heaven 252
The Functions of Angels in Heaven 267
Heavenly Joy and Happiness 272
The Immensity of Heaven 286

THE WORLD OF SPIRITS AND MAN'S STATE AFTER DEATH

What the World of Spirits is 293
Every Man is a Spirit as to his Interiors 299
Man's Resuscitation from the Dead, and Entrance into Eternal Life 304
Man after Death is in Perfect Human Form 309
Man after Death is in all Sense, Memory, Thought, and Affection, in which he was in the World, and leaves nothing except his Earthly Body 317
Man is after Death as his Life has been in the World 330

PAGE

The Enjoyments of the Life of Every One are after Death turned into Corresponding Enjoyments 345
First State of Man after Death 354
Second State of Man after Death 358
Third State of Man after Death, which is the State of Instruction of those who come into Heaven 369
No One comes into Heaven from Immediate Mercy 378
It is not so difficult to live the Life That Leads to Heaven as is believed 384

HELL

The Lord Rules the Hells 395
The Lord casts no one down into Hell, but the spirit casts himself down 399
All in the Hells are in Evils and Falsities therefrom, originating in the Loves of Self and of the World 404
What Hell Fire is, and Gnashing of Teeth 417
The Malice and Wicked Arts of Infernal Spirits 425
The Appearance, Situation, and Number of the Hells 430
The Equilibrium between Heaven and Hell 436
Man is in Freedom through the Equilibrium between Heaven and Hell 443

HEAVEN AND HELL

1. When in the presence of His disciples the Lord speaks of the consummation of the age, which is the last period of the Church,[a] at the close of the predictions concerning its successive states as to love and faith,[b] He says, *Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet,* and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof* (Matt. xxiv. 29–31).

References to the Author's Arcana Cœlestia.

[a] The consummation of the age is the last time of the Church, n. 4535, 10622.

[b] The Lord's predictions in Matthew xxiv. and xxv., concerning the consummation of the age and His coming, thus concerning the successive vastation of the Church and the final judgment, are explained in the prefaces to chapters xxvi.–xl. of Genesis — n. 3353–56, 3486–89, 3650–55, 3751–57, 3897–3901, 4056–60, 4229–31, 4332–35, 4422–24, 4635–38, 4661–64, 4807–10, 4954–59, 5063–71.

* [*Tuba et voce magna*, but elsewhere *tubae voce magna*, as in T. C. R. 198.]

They who understand the words according to the sense of the letter have no other belief than that at the last period, which is called the final judgment, all these things will come to pass according to the literal description. They believe, not only that the sun and moon will be darkened and the stars fall from heaven, that the sign of the Lord will appear in heaven and that they shall see Him in the clouds, together with angels with trumpets, but also, in accordance with predictions in other places, that the whole visible world will perish, and that afterwards there will exist a new heaven with a new earth.

Of this opinion are most men in the Church at the present day. But they who so believe, do not know the arcana which lie within all the particulars of the Word; for in every particular of the Word there is an inner sense in which are discerned, not natural and worldly things, such as are in the sense of the letter, but spiritual and heavenly things; and this is true not only of the sense of many words, but even of that of every one.[c] For the Word is written wholly by correspondences,[d] to the end that in every particular there may be an inner sense. What the nature of that sense is, may be evident from all that has been said and shown about it in the ARCANA CŒLESTIA; and also from what has been collected in the explanation of THE WHITE HORSE, of which we read in the Apocalypse.

According to the same sense are to be understood the words of the Lord, quoted above, in regard to His coming in the clouds of heaven. By the sun which shall be darkened, is signified the Lord as to love;[e] by the moon, the

[c] In all and each of the particulars of the Word there is an internal or spiritual sense, n. 1143, 1984, 2135, 2333, 2395, 2495, 4442, 9048, 9063, 9086.

[d] The Word is written wholly by correspondences, and for this reason all things and each signify spiritual things, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086.

[e] The sun in the Word signifies the Lord as to love, and hence love to the Lord, n. 1529, 1837, 2441, 2495, 4060, 4696, 7083, 10809.

Lord as to faith;[f] by the stars, knowledges of good and truth, or of love and faith;[g] by the sign of the Son of man in heaven, the manifestation of Divine truth; by the tribes of the earth which shall mourn, all things of truth and good, or of faith and love;[h] by the coming of the Lord in the clouds of heaven with power and glory, His presence in the Word, and revelation;[i] by the clouds, the sense of the letter of the Word,[k] and by glory the internal sense of the Word;[l] by angels with a great sound of a trumpet, is signified heaven, whence comes Divine truth.[m]

From this it may be evident that these words of the Lord mean that in the end of the Church, when there is no longer any love and therefore no longer any faith, the Lord will lay open the Word as to its inner meaning and reveal arcana of heaven. The arcana revealed in the following pages are what concern heaven and hell and the life of man after death.

The man of the Church at this day knows scarce anything of heaven and hell, or of his own life after death, although these things are all described in the Word. Indeed, many who are born within the Church even deny

[f] The moon in the Word signifies the Lord as to faith, and hence faith in the Lord, n. 1529, 1530, 2495, 4060, 4696, 7083.

[g] Stars in the Word signify knowledges of good and truth, n. 2495, 2849, 4697.

[h] Tribes signify all truths and goods in the complex, thus all things of faith and love, n. 3858, 3926, 4060, 6335.

[i] The coming of the Lord is His presence in the Word, and revelation, n. 3900, 4060.

[k] Clouds in the Word signify the Word in the letter or the sense of its letter, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574.

[l] Glory in the Word signifies Divine Truth as it appears in heaven, and as it appears in the internal sense of the Word, n. 4809, 5922, 8267, 8427, 9429, 10574.

[m] A trumpet or horn signifies Divine Truth in heaven, and revealed out of heaven, n. 8815, 8823, 8915; and the same is signified by a voice, n. 6971, 9926.

them, saying in their heart, Who has come from that world and told us? Lest therefore such denial, prevailing especially with those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been given me to be in company with angels and to talk with them as man with man, and also to see what is in the heavens and what is in the hells, and this for thirteen years. Therefore I can now describe these things from what I have heard and seen, in the hope that thus ignorance may be enlightened and unbelief dispelled. That at this day such immediate revelation exists, is because this is what is meant by the coming of the Lord.

THE LORD IS THE GOD OF HEAVEN.

2. FIRST it is to be known who the God of heaven is, since on this all else depends. In the universal heaven none other is acknowledged as the God of heaven than the Lord alone. They say there, as He Himself taught, that He is one with the Father; that the Father is in Him, and He in the Father; that he who sees Him sees the Father; and that all the Holy proceeds from Him (see John x. 30, 38; xiv. 9–11; xvi. 13–15). I have often talked about this with angels, and they have always said that they cannot in heaven distinguish the Divine into three, since they know and perceive that the Divine is one, and that it is one in the Lord. They said also that those who come into the other life from within the Church, and who have an idea of three Divine Beings, cannot be admitted into heaven, since their thought wanders from one Divine Being to another; and it is not allowable there to think three and say one,[a] because in heaven every one

[a] Christians were explored in the other life as to the idea they had of the one God, and it was found that they had an idea of three Gods, n. 2329, 5256, 10736, 10738, 10821. A Divine Trine in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303.

speaks from thought, speech being there of the thought itself, or thought speaking. For this reason they who in the world have distinguished the Divine into three, and have entertained a separate idea of each, and have not made that idea one and concentred it in the Lord, cannot be received. For in heaven there is given a communication of all thoughts, so that if any one should come in who thinks three and says one, he would be discovered at once and rejected. But it is to be known that all those who have not separated truth from good, or faith from love, when instructed in the other life receive the heavenly idea of the Lord, that He is the God of the universe. It is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

3. They within the Church who have denied the Lord and acknowledged only the Father, and have confirmed themselves in such belief, are out of heaven. And because they do not receive any influx from heaven, where the Lord alone is adored, they are gradually deprived of the faculty of thinking what is true on any subject whatever; and at length they either become as if dumb, or they speak stupidly, and wander as they go, with their arms hanging and dangling as without strength in the joints. They, however, who have denied the Divine of the Lord and have acknowledged only His human nature, as the Socinians, are likewise out of heaven, and are brought forward a little to the right and let down into the deep, and thus are entirely separated from the rest that come from the Christian world. But those who say that they believe in an invisible Divine, which they call the Being [*Ens*] of the universe, from which all things had their existence, and reject belief in regard to the Lord, are shown by experience that they believe in no God; because the invisible Divine is to them something like nature in her first principles, which is not an object of faith and love because it is not an object of

thought.[b] These are sent away among those who are called Naturalists. It is otherwise with those born outside of the Church, who are called Gentiles, of whom we shall say more hereafter.

4. All children, of whom is formed a third part of heaven, are initiated into the acknowledgment and belief that the Lord is their Father, and afterward that He is the Lord of all, thus the God of heaven and earth. That children grow up in the heavens and are perfected through knowledges, even into angelic intelligence and wisdom, will be seen in the following pages.

5. That the Lord is the God of heaven, they who are of the Church cannot doubt; for He Himself taught that all things of the Father are His (Matt. xi. 27; John xvi. 15, xvii. 2), and that all power is given to Him in heaven and on earth (Matt. xxviii. 18). He says in heaven and on earth, since He who rules heaven rules also the earth, for the one depends on the other.[c] That He rules heaven and earth, means that they receive from Him all the good of love and all the truth of faith, thus all intelligence and wisdom and so all happiness — in a word, eternal life. This also the Lord taught, saying, *He that believeth on the Son hath eternal life; but he that believeth not the Son, shall not see life* (John iii. 36). Again: *I am the resurrection and the life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die* (John xi. 25, 26). And again: *I am the way, the truth, and the life* (John xiv. 6).

[b] A Divine not perceptible by any idea is not receivable by faith, n. 4733, 5110, 5663, 6982, 6996, 7004, 7211, 9359, 9972, 10067, 10267.

[c] The universal heaven is the Lord's, n. 2751, 7086. To Him is all power in the heavens and on the earths, n. 1607, 10089, 10827. Since the Lord rules heaven, He rules also all things that depend upon it, thus all things in the world, n. 2026, 2027, 4523, 4524. The Lord alone has the power of removing the hells, of withholding from evils, and of holding in good, thus of saving, n. 10019.

6. There were some spirits who, while they lived in the world, acknowledged the Father, and had no other idea of the Lord than as of another man, and so did not believe Him to be the God of heaven. They were therefore permitted to wander about and inquire wherever they would, whether there were any other heaven than that of the Lord. They made inquiry for some days, but nowhere found any. They were among such as placed the happiness of heaven in glory and dominion, and because they could not obtain what they desired, and were told that heaven does not consist in such things, they became indignant and wished to have a heaven where they could rule over others and be eminent in glory as in the world.

THE DIVINE OF THE LORD MAKES HEAVEN.

7. THE angels taken together are called heaven, because they constitute heaven; but yet it is the Divine proceeding from the Lord, which flows in with angels and is received by them, that makes heaven in general and in particular. The Divine proceeding from the Lord is the good of love and the truth of faith. In the degree, therefore, in which they receive good and truth from the Lord, they are angels and are heaven.

8. Every one in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and thinks and believes nothing of truth from himself, but all from the Divine, thus from the Lord; and that the good and truth which are from himself are not good and truth, because there is no life in them from the Divine. The angels of the inmost heaven even clearly perceive and feel the influx, and the more they receive, the more they seem to themselves to be in heaven, because the more in love and faith, and the more in the light of intelligence and

wisdom, and in heavenly joy therefrom. Since all these things proceed from the Divine of the Lord, and in them is heaven to the angels, it is manifest that the Divine of the Lord makes heaven, and not the angels from anything of their own.[a] Hence it is that heaven in the Word is called the Lord's dwelling-place, and His throne, and that those who are in heaven are said to be in the Lord.[b] But how the Divine proceeds from the Lord and fills heaven, will be told in what follows.

9. Angels from their wisdom go still further, and say not only that all good and truth are from the Lord, but also the all of life. They confirm it by this, that nothing can exist from itself, but from what is prior to itself; thus that all things exist from the First — which they call the very Being [*Esse*] of the life of all — and likewise subsist; since to subsist is perpetually to exist, and what is not held in connection continually through intermediates with the First, is at once dissolved and utterly dissipated. To this they add that there is only one Fountain of life, and that man's life is a stream therefrom, which, if it did not continually subsist from its fountain, would disappear at once. Further they say that from that Only Fountain of life, which is the Lord, there proceeds nothing but Divine good and Divine truth, and that these affect every one according to his reception; they who receive them in faith and life have

[a] The angels of heaven acknowledge all good to be from the Lord, and nothing from themselves, and the Lord dwells with them in His own, and not in their own, n. 9338, 10125, 10151, 10157. Therefore in the Word by angels is understood something of the Lord, n. 1925, 2821, 3039, 4085, 8192, 10528. And therefore angels are called gods from their reception of the Divine from the Lord, n. 4295, 4402, 7268, 7873, 8192, 8301. Also from the Lord is all good that is good, and all truth that is truth, consequently all peace, love, charity, and faith, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904; and all wisdom and intelligence, n. 109, 112, 121, 124.

[b] Those who are in heaven are said to be in the Lord, n. 3637, 3638.

heaven in them; but they who reject them, or stifle them, turn them into hell; for they turn good into evil and truth into falsity, thus life into death. That the all of life is from the Lord, they also confirm by this, that all things in the universe relate to good and truth; the life of man's will, which is the life of his love, to good; and the life of his understanding, which is the life of his faith, to truth. From this it follows that, as all good and truth come from above, so does all of life. Because they believe this, angels refuse all thanks for the good they do, and are indignant and retire if any one attributes good to them. They wonder that any one should believe that he is wise of himself and does good of himself. To do good for one's own sake, they do not call good, because it is done from self. But to do good for the sake of good, they call good from the Divine, and say that this good is what makes heaven, because good from the Divine is the Lord.[c]

10. Spirits who while they lived in the world have confirmed themselves in the belief that the good they do and the truth they believe are from themselves, or appropriated to them as their own — in which belief are all who place merit in good deeds and claim to themselves righteousness — are not received into heaven. Angels shun them, regarding them as stupid and as thieves, stupid because they look continually to themselves and not to the Lord, and thieves because they take from the Lord what is His. Such spirits are opposed to the belief of heaven, that the Divine of the Lord makes heaven in the angels.

11. That they are in the Lord, and the Lord in them, who are in heaven and in the Church, the Lord teaches, when He says, *Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye*

[c] Good from the Lord has the Lord inwardly in itself, but not good from self, n. 1802, 3951, 8480.

are the branches. He that abideth in Me and I in him, the same beareth much fruit; for without Me ye cannot do anything (John xv. 4, 5).

12. From these things it may now be evident that the Lord dwells in what is His own in the angels of heaven, and thus that the Lord is the all in all things of heaven; and this because good from the Lord is the Lord in them, for what is from Him is Himself; consequently that good from the Lord is heaven to the angels, and not anything of their own.

THE DIVINE OF THE LORD IN HEAVEN IS LOVE TO HIM AND CHARITY TOWARD THE NEIGHBOR.

13. THE Divine proceeding from the Lord is called in heaven Divine truth, for a reason that will presently appear. This Divine truth flows into heaven from the Lord from His Divine love. Divine love and Divine truth therefrom are by comparison as the fire of the sun and the light therefrom in the world, love as the fire of the sun, and truth therefrom as the light from the sun. From correspondence also fire signifies love, and light truth proceeding from it.[a] From this it may be evident what Divine truth proceeding from the Lord's Divine love is, that it is in its essence Divine good conjoined to Divine truth; and because it is conjoined, it gives life to all things of heaven, just as the sun's heat conjoined to light in the world makes all things of the earth fruitful—as in spring and summer. It is otherwise when heat is not conjoined to light, thus

[a] Fire in the Word signifies love in both senses, n. 934, 4906, 5215. Holy and heavenly fire signifies Divine love, and every affection that is of that love, n. 934, 6314, 6832. Light from fire signifies truth proceeding from the good of love, and light in heaven is Divine truth, n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

when the light is cold; then all things lie torpid and lifeless. Divine good which is compared to heat, is the good of love with the angels; and Divine truth which is compared to light, is that through which and from which they have the good of love.

14. That the Divine in heaven which makes heaven is love, is because love is spiritual conjunction. It conjoins angels to the Lord, and conjoins them to one another; and it so conjoins them that they are all as one in the sight of the Lord. Moreover, love is life's very being [*esse*] to every one; from love therefore an angel has life, and also a man. That from love is the inmost vitality of man, every one may know who reflects; for from its presence he grows warm, from its absence he grows cold, and from privation of it he dies.[b] But it is to be known that every one's life is such as is his love.

15. There are two distinct loves in heaven, love to the Lord and love toward the neighbor. In the inmost or third heaven is love to the Lord, and in the second or middle heaven is love toward the neighbor. Both proceed from the Lord and both make heaven. How the two loves are distinguished and how they are conjoined, is seen in clear light in heaven, but only obscurely in the world. In heaven, loving the Lord does not mean loving Him as to person, but loving good that is from Him; and loving good is willing and doing it from love. So, too, loving the neighbor does not mean loving a companion as to person, but loving truth that is from the Word; and loving truth is willing and doing it. From this it is plain that those two loves are distinct as good and truth, and that they are conjoined as good with truth.[c] But these things are not easily conceived

[b] Love is the fire of life, and life itself is really from it, n. 4906, 5071, 6032, 6314.

[c] Loving the Lord and the neighbor is living according to the Lord's commandments, n. 10143, 10153, 10310, 10578, 10648.

by man, who does not know what love is, what good is, and what the neighbor is.[d]

16. I have several times spoken with angels on this subject, and they said they wondered that men of the Church do not know that to love the Lord and the neighbor is to love good and truth, and, from willing, to do them; when yet they might know that one testifies love by willing and doing what another wills, and is by this means loved in turn and conjoined with the one he loves — not by loving him without doing his will, which in itself is not loving. They said also that men might know that good proceeding from the Lord is a likeness of Him, since He is in it; and that they become likenesses of Him and are conjoined to Him who make good and truth to be of their life, by willing and doing them. To will is also to love to do. That it is so, the Lord also teaches in the Word, saying, *He who hath My precepts and doeth them, he it is that loveth Me, and I will love him and will make My abode with him* (John xiv. 21, 23). And again: *If ye do My commandments, ye shall abide in My love* (John xv. 10, 12).

17. That the Divine proceeding from the Lord, which affects angels and makes heaven, is love, all experience in heaven attests. For all who are there are forms of love and charity, and are seen in ineffable beauty, with love shining forth from their face, their speech, and every particular of their life.[e] Moreover from every angel and every spirit, spiritual spheres of life go forth and encompass them,

[d] Loving the neighbor is not loving the person, but that which is in him, from which he is what he is, thus his truth and good, n. 5025, 10336. Those who love the person, and not that which is in him, from which he is what he is, love evil and good alike, n. 3820. Charity is willing truths and being affected with truths for the sake of truths, n. 3876, 3877. Charity toward the neighbor is doing what is good, just, and right in every work and in every function, n. 8120–22.

[e] Angels are forms of love and charity, n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

by which they are known, sometimes at a great distance, as to the quality of the affections of their love; for these spheres flow forth from the life of one's affection and its thought, or from the life of his love and its faith. The spheres going forth from the angels are so full of love as to affect the inmosts of the life of those with whom they are present. They have at times been perceived by me and have so affected me.[f] That it is love from which angels have their life, is manifest also from this, that every one in the other life turns himself according to his love. They who are in love to the Lord and in love toward the neighbor, turn themselves constantly to the Lord; but they who are in the love of self, turn themselves constantly backward from the Lord. This takes place in every turning of their body, since spaces there are according to the states of their interiors; and likewise the quarters, which are not fixed as in the world, but determined according to the look of their faces. Yet it is not the angels who turn themselves to the Lord, but the Lord Who turns to Himself those who love to do whatever is from Him.[g] But of these things more will be said hereafter, in the chapter on The Four Quarters in Heaven.

18. That the Lord's Divine in heaven is love, is because love is the receptacle of all things of heaven, which are peace, intelligence, wisdom, and happiness. For love receives the things one and all that are suited to itself, desiring them, seeking them, and imbibing them as it were spontaneously, because it wishes continually to be enriched

[f] A spiritual sphere, which is the sphere of the life, overflows and pours forth from every man, spirit, and angel, and encompasses them, n. 4464, 5179, 7454, 8630. It flows from the life of their affection and hence of their thought, n. 2489, 4464, 6206.

[g] Spirits and angels turn themselves constantly to their loves, and those who are in the heavens constantly to the Lord, n. 10130, 10189, 10420, 10702. Quarters in the other life are to each one according to the look of his face, and are thereby determined, otherwise than in the world, n. 10130, 10189, 10420, 10702.

and perfected by them.[h] This is known also to man, for with him love as it were looks into his memory and draws forth from its stores all things that are in agreement, collecting them and placing them in order in itself and under itself — in itself that they may be its own, and under itself that they may be its servants; but the rest, which are not in agreement, it rejects and exterminates. That in love there is all capacity for receiving truths suitable to itself, and desire for conjoining them to itself, was made evident to me from those taken up into heaven who, though simple in the world, yet came into angelic wisdom and into the blessings of heaven when among angels. The reason was that they loved good and truth for the sake of good and truth, and implanted them in their life, and thereby became capacities for receiving heaven with all its inexpressible blessedness. Those, however, who are in the love of self and the world, have no capacity for receiving these things, are averse to them, reject them, and on their first touch and entrance flee away, and associate themselves with those in hell who are in loves like their own. There were spirits who doubted there being such blessedness in heavenly love, and longed to know whether it were so; whereupon they were let into a state of heavenly love — whatever opposed being the while removed — and were carried forward to some distance, where they found the angelic heaven. From this heaven they spoke with me, saying that they perceived more interior happiness than they could express with words, and lamenting much that they must return into their former state. Others, too, were taken up into heaven and according as they were taken up higher, or more deeply, they entered into such intelligence and wisdom that they could perceive things which before had been incomprehensible to them. From this it is plain that love proceeding from

[h] Innumerable things are contained in love, and love gathers all things to itself which agree with it, n. 2500, 2572, 3078, 3189, 6323, 7490, 7750.

the Lord is the receptacle of heaven and of all things therein.

19. That love to the Lord and love toward the neighbor comprehend in themselves all Divine truths, may be evident from what the Lord Himself said of these two loves: *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the greatest and first commandment. And the second like unto it is, Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets* (Matt. xxii. 37–40). The law and the prophets are the whole Word, thus all Divine truth.

HEAVEN IS DISTINGUISHED INTO TWO KINGDOMS.

20. SINCE there are in heaven infinite varieties, and no one society just like another, nor even one angel like another,[a] heaven is distinguished generally, specifically, and particularly — generally into two kingdoms, specifically into three heavens, and particularly into innumerable societies. These several divisions will now be described. The general division is said to be into kingdoms, because heaven is called the kingdom of God.

21. There are angels who receive the Divine that proceeds from the Lord more interiorly, and others who receive it less interiorly. Those who receive it more interiorly are called celestial angels, and those who receive it less inte-

[a] There is infinite variety and nowhere any thing the same with another, n. 7236, 9002. Even in the heavens there is infinite variety, n. 684, 690, 3744, 5598, 7236. Varieties in the heavens are varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002. By this all the societies in the heavens, and all the angels in a society, are distinguished from one another, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But still all make one by love from the Lord, n. 457, 3986.

riorly are called spiritual angels. On this ground heaven is distinguished into two kingdoms, one of which is called the CELESTIAL KINGDOM, the other the SPIRITUAL KINGDOM.[b]

22. The angels who constitute the celestial kingdom, because they receive the Divine of the Lord more interiorly, are called interior and also higher angels; and accordingly the heavens which they constitute are called interior and higher heavens.[c] They are spoken of as higher and lower, because interior things are called higher, and exterior are called lower.[d]

23. The love in which they are who are in the celestial kingdom, is called celestial love; and the love in which they are who are in the spiritual kingdom, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity toward the neighbor. And because all good is of love, since what any one loves is to him good, the good also of the one kingdom is called celestial, and the good of the other spiritual. From this it is plain wherein the two kingdoms are distinguished from each other, namely, in the same way as the good of love to the Lord and the good of charity toward the neighbor.[e] And because the good of love to the Lord is interior good, and that love is

[b] Heaven in the whole is distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom, n. 3887, 4138. The angels of the celestial kingdom receive the Divine of the Lord in their voluntary part, thus more interiorly than the spiritual angels, who receive it in their intellectual part, n. 5113, 6367, 8521, 9936, 9995, 10124.

[c] The heavens which constitute the celestial kingdom are called higher, and those which constitute the spiritual kingdom lower, n. 10068.

[d] Interior things are expressed by higher things and signified by them, n. 2148, 3084, 4599, 5146, 8325.

[e] The good of the celestial kingdom is the good of love to the Lord, and the good of the spiritual kingdom is the good of charity toward the neighbor, n. 3691, 6435, 9468, 9680, 9683, 9780.

interior love, the celestial angels are interior and are called higher angels.

24. The celestial kingdom is called also the priestly kingdom of the Lord, and in the Word His dwelling-place ; and the spiritual kingdom is called His royal kingdom, and in the Word His throne. From the celestial Divine also the Lord was called in the world Jesus, and from the spiritual Divine, Christ.

25. The angels in the celestial kingdom of the Lord far excel in wisdom and glory the angels who are in the spiritual kingdom, because they receive the Divine of the Lord more interiorly ; for they are in love to Him, and so nearer and more closely conjoined to Him.[f] That they are such, is because they have received and do receive Divine truths at once in their life, and not as the spiritual angels, first in memory and thought. Thus they have them written in their hearts and perceive them and as it were see them in themselves, and do not ever reason about them, whether the truth be so or not.[g] They are such as are described in Jeremiah : *I will put My law in their mind and will write it in their heart: they shall teach no more every one his neighbor and every one his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them* (xxxi. 33, 34). And they are called in Isaiah, "Taught of Jehovah" (liv. 13). That those who are taught of Jehovah are they who are taught of the Lord, He Himself teaches in John (vi. 45, 46).

26. It was said that these angels have wisdom and glory

[f] Celestial angels immensely surpass in wisdom spiritual angels, n. 2718, 9995. The nature of the distinction between celestial angels and spiritual angels, n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295.

[g] Celestial angels do not reason about the truths of faith, because they perceive them in themselves; but spiritual angels reason about them, whether it be so or not so, n. 202, 337, 597, 607, 784, 1121, 1384, 1898, 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786.

above others, because they have received and do receive Divine truths at once in their life; for as soon as they hear them they will and do them, and do not lay them up in the memory and afterward think whether they be true. Such angels know at once by influx from the Lord whether the truth they hear be truth; for the Lord flows in immediately into man's willing, and mediately through his willing into his thinking. Or, what is the same, the Lord flows in immediately into good, and mediately through good into truth;[h] inasmuch as that is said to be good which is of will and so of deed, but that is said to be true which is of memory and so of thought. Further, all truth is turned into good and implanted in love, when it first enters into the will; but as long as truth is in memory and so in thought, it does not become good, nor does it live, nor is it appropriated to man; because man is man from will and its understanding, and not from understanding separate from will.[i]

27. Since there is such a distinction between angels of the celestial kingdom and angels of the spiritual kingdom,

[h] The Lord's influx is into good, and through good into truth, and not the reverse; thus into the will and through this into the understanding, and not the reverse, n. 5482, 5649, 6027, 8685, 8701, 10153.

[i] The will of man is the very *esse* of his life and the receptacle of the good of love, and his understanding is the *existere* of his life therefrom and the receptacle of the truth and good of faith, n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Those things become of the life and are appropriated to man which are received by the will, n. 3161, 9386, 9393. Man is man from the will and thence from the understanding, n. 8911, 9069, 9071, 10076, 10109, 10110. Every one also is loved by others if he wills well and understands well, but is rejected and despised if he understands well and does not will well, n. 8911, 10076. Man also after death remains such as his will was, and his understanding therefrom; and then the things which are of the understanding and not at the same time of the will vanish, because they are not in the man, n. 9069, 9071, 9282, 9386, 10153.

they are for that reason not in the same place and do not associate together. They have communication only through intermediate angelic societies, which are called celestial spiritual. Through these the celestial kingdom flows into the spiritual;[k] from which it comes to pass that, though heaven is divided into two kingdoms, it still makes one. The Lord always provides such intermediate angels, through whom there is communication and conjunction.

28. Much will be said hereafter about these two kingdoms, and so particulars are here omitted.

THERE ARE THREE HEAVENS.

29. THERE are three heavens, and these wholly distinct from one another, the inmost or third, the middle or second, and the lowest or first. They follow in order and stand in relation to one another as the highest part of man, or the head, his middle part, or the body, and the lowest, or the feet; and as the upper, the middle, and the lowest stories of a house. In such order also is the Divine which proceeds and descends from the Lord. Hence, from the necessity of order, heaven is threefold.

30. The interiors of man, which are of his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part; for into man, in his creation, all things of Divine order are brought together, so that he is made Divine order in form, and thus heaven in least image.[a] For this reason also man has communication with the heavens as to his interiors, and comes among angels

[k] Between the two kingdoms there is communication and conjunction by means of angelic societies which are called celestial spiritual, n. 4047, 6435, 8796, 8802. The influx of the Lord through the celestial kingdom into the spiritual, n. 3969, 6366.

[a] All things of the Divine order are brought together into man, and

after death; among those of the inmost, middle, or lowest heaven, according to his reception of Divine good and truth from the Lord during his life in the world.

31. The Divine which flows in from the Lord and is received in the third or inmost heaven, is called celestial; and hence, the angels there are called celestial angels. The Divine which flows in from the Lord and is received in the second or middle heaven, is called spiritual; and hence the angels there are called spiritual angels. But the Divine which flows in from the Lord and is received in the lowest or first heaven, is called natural. As, however, the natural of that heaven is not like the natural of the world, but has in itself what is spiritual and celestial, that heaven is called spiritual and celestial natural, and hence the angels there are called spiritual and celestial natural.[b] They are called spiritual natural who receive influx from the middle or second heaven, which is the spiritual heaven; and they are called celestial natural who receive influx from the third or inmost heaven, which is the celestial heaven. The spiritual natural angels are distinct from the celestial natural, but yet they constitute one heaven, because they are in one degree.

man is from creation Divine order in form, n. 3628, 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472. In man the internal man was formed to the image of heaven, and the external to the image of the world, and therefore man was called by the ancients a microcosm, n. 3628, 4523, 6013, 6057, 9279, 9706, 10156, 10472. Thus man from creation is as to his interiors a heaven in least form after the image of the greatest, and such also is the man who has been created anew, or regenerated, by the Lord, n. 911, 1900, 1928, 3624–3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

[b] There are three heavens, inmost, middle, and lowest; or third, second, and first, n. 684, 9594, 10270. Goods there also follow in triple order, n. 4938, 4939, 9992, 10005, 10017. The good of the inmost or third heaven is called celestial, the good of the middle or second, spiritual, and the good of the lowest or first, spiritual natural, n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068.

32. In each heaven there is an internal and an external. They who are in the internal are there called internal angels, but they who are in the external are called external angels. The internal and the external in the heavens, or in each heaven, are as what is of the will and what is of its understanding in man, the internal as what is of the will and the external as what is of its understanding. Everything of the will has what is its own in the understanding. One is not given without the other. What is of the will is, by comparison, as flame, and what is of its understanding as the flame's light.

33. It should be clearly understood that the interiors of the angels are what cause them to be in one heaven or another; for the more open their interiors are to the Lord, in the more interior heaven they are. There are three degrees of the interiors with every one, as well angel as spirit, and also with man. They with whom the third degree is opened are in the inmost heaven. They with whom the second degree is opened, or only the first, are in the middle heaven, or only the lowest. The interiors are opened by reception of Divine good and Divine truth. They who are affected with Divine truths and admit them directly into life, thus into their will and from this into act, are in the inmost or third heaven, and in a position according to reception of good from affection for truth. They however who do not admit these truths directly into their will, but into their memory and thence into their understanding, and from this will and do them, are in the middle or second heaven; while those who live morally and believe in the Divine, but do not care so very much to be instructed, are in the lowest or first heaven.[c] From this it may be evident that the states of the interiors make heaven, and that

[c] There are as many degrees of life in man as there are heavens, and they are opened after death according to his life, n. 3747, 9594. Heaven is in man, n. 3884. Hence he who has received heaven in himself in the world, comes into heaven after death, n. 10717.

heaven is within every one and not without him; as the Lord teaches when He says, *The kingdom of God cometh not with observation, neither shall they say, Lo here, or, Lo there; for behold the kingdom of God ye have in you* (Luke xvii. 20, 21).

34. All perfection also increases toward interiors and decreases toward exteriors, since interiors are nearer to the Divine and in themselves purer, but exteriors more remote from the Divine and in themselves grosser.[d] Angelic perfection consists in intelligence, wisdom, love, and all that is good, and in happiness therefrom; but not in happiness apart from these, for such happiness is external and not internal. Since the interiors with angels of the inmost heaven are opened in the third degree, their perfection immensely surpasses the perfection of angels in the middle heaven, whose interiors are opened in the second degree. So likewise the perfection of angels of the middle heaven exceeds that of angels of the lowest heaven.

35. Because of this distinction, an angel of one heaven cannot enter among angels of another heaven, that is, no one can ascend from a lower heaven, and no one can descend from a higher heaven. Whoever ascends from a lower heaven is seized with anxiety even to pain, and cannot see those to whom he comes, still less talk with them. And whoever descends from a higher heaven is deprived of his wisdom, falters in his speech, and is in despair. Some from the lowest heaven who had not yet been instructed that heaven consists in the angel's interiors, and believed that they should come into higher heavenly happiness if only they came into the higher angels' heaven,

[d] The interiors are more perfect because nearer to the Divine, n. 3405, 5146, 5147. In the internal there are thousands and thousands of things which appear in the external as one general thing, n. 5707. As far as man is raised from externals toward interiors, so far he comes into light and thus into intelligence, and the rising is as out of a cloud into clearness, n. 4598, 6183, 6313.

were permitted to enter among them. But then they saw no one, however much they searched, though there was a great multitude; for the interiors of the strangers were not opened in the same degree as the interiors of the angels there, and so neither was their sight. Presently they were seized with such anguish of heart that they scarcely knew whether they were in life or not. Therefore they betook themselves in all haste to the heaven from which they came, rejoicing to come again among their like, and promising that they would no longer desire things above those that accord with their life. I have also seen some let down from a higher heaven and deprived of their wisdom until they did not know what their own heaven was. It is not so when, as is often done, the Lord takes angels up out of a lower heaven into a higher, that they may see the glory of it; for then they are first prepared and are accompanied by intermediate angels, through whom they have communication with those they come among. From these things it is plain that the three heavens are most distinct from one another.

36. They, however, who are in the same heaven may be in fellowship with any who are there; but the enjoyments of fellowship are according to the affinities of good in which they are, of which more will be said in the following chapters.

37. And yet, though the heavens are so distinct that the angels of one heaven cannot hold intercourse with the angels of another, still the Lord conjoins all the heavens by influx, immediate and mediate — immediate from Himself into all the heavens, and mediate from one heaven into another;[e] and thus He causes the three heavens to be one,

[e] Influx from the Lord is immediate from Him and also mediate through one heaven into another, and with man in like manner into his interiors, n. 6063, 6307, 6472, 9682, 9683. Immediate influx of the Divine from the Lord, n. 6058, 6474–78, 8717, 8728. Mediate influx through the spiritual world into the natural world, n. 4067, 6982, 6985, 6996.

and all things to be in connection from the First to the last, so that there is nothing that is not connected. What is not connected through intermediates with the First, does not subsist, but is dissipated and becomes nothing.*f*

38. He who does not know how it is with Divine order as to degrees, cannot apprehend how the heavens are distinct, nor even what is meant by the internal and the external man. Most men in the world have no other idea of what is interior and what is exterior, or of what is higher and what is lower, than as of what is continuous, or coherent by continuity, from purer to grosser. And yet what is interior and what is exterior are not continuous, but discrete. There are degrees of two kinds, degrees that are continuous and degrees that are not continuous. Continuous degrees are as the degrees of the waning of light from flame to its obscurity, or as the degrees of the fading of sight from what is in light to what is in shade, or as the degrees of purity of the atmosphere from its highest to its lowest level. These degrees are determined by the distance; whereas degrees not continuous but discrete, are distinguished as what is prior and what is posterior, as cause and effect, and as what produces and what is produced. He who explores will see that in all things whatsoever in the whole world, there are such degrees of production and composition — namely, that from one is produced another, and from that a third, and so on. He who does not gain a perception of these degrees, can in no way learn the distinctions of the heavens, and of man's interior and exterior faculties; nor the distinction between the spiritual and the natural world, and that between the spirit of man and his body. Hence he cannot understand the nature and source of correspondences and representations,

f All things exist from things prior to themselves, thus from the First, and in like manner subsist, because subsistence is perpetual existence, and therefore there is nothing unconnected, n. 3626–28, 3648, 4523, 4524, 6040, 6056.

nor that of influx. Sensual men do not apprehend these distinctions, for they regard increase and decrease even according to these degrees as continuous; and so they cannot conceive of the spiritual as any other than a purer natural. Wherefore also they stand outside, and afar from intelligence.ε

39. In conclusion may be stated a hidden fact about the angels of the three heavens, which has not hitherto come into any one's mind, for want of understanding of degrees, namely, that with every angel, and also with every man, there is an inmost or supreme degree, or an inmost and supreme something, into which the Lord's Divine first or proximately flows, and from which it disposes the other interiors that follow in him according to the degrees of order. This inmost or supreme degree may be called the Lord's entrance to the angel and to the man, and His veriest dwelling-place with them. By means of this inmost or supreme degree man is man, and is distinguished from brute animals, which have it not. Hence it is that man, otherwise than animals, can be elevated as to all his interiors, which are of his mind and disposition, by the Lord to Himself; can believe in Him, be affected with love to Him, and thus behold Him; and can receive intelligence and wisdom, and speak from reason. It is from this cause that he lives to eternity. But what is disposed and provided by the Lord in this inmost degree, does not flow manifestly into the perception of any angel, since it is above his thought and transcends his wisdom.

40. These are now the general facts about the three

ε Things interior and things exterior are not continuous, but distinct and discrete according to degrees, and each degree has its bounds, n. 3691, 5114, 5145, 8603, 10099. One thing is formed from another, and the things so formed are not continuously purer and grosser, n. 6326, 6465. He who does not perceive the distinction of interior and exterior according to such degrees, cannot apprehend the internal and external man, nor the interior and exterior heavens, n. 5146, 6465, 10099, 10181.

heavens, and particulars in regard to each heaven will be given in what follows.

THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

41. THE angels of one heaven are not all together in one place, but are distinguished into societies, larger and smaller, according to the differences of the good of love and faith in which they are. Those who are in similar good form one society. Goods in the heavens are in infinite variety, and every angel is as his own good.[a]

42. The angelic societies in the heavens are also distant from one another according as their goods differ generically and specifically. For distances in the spiritual world are from no other origin than from difference of state of the interiors, and thus in the heavens from difference of states of love. They are far apart who differ much, and they but little apart who differ little. Being alike causes them to be near together.[b]

43. So too with all in one society, there is a similar distinction. Those who are more perfect, that is, who excel

[a] There is infinite variety, and never anything the same with another, n. 7236, 9002. In the heavens also there is infinite variety, n. 684, 690, 3744, 5598, 7236. Varieties in the heavens, which are infinite, are varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002. These varieties exist through truths, which are manifold, from which is each one's good, n. 3470, 3804, 4149, 6917, 7236. Hence all the societies in the heavens, and all the angels in a society, are distinct from one another, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But still all make one through love from the Lord, n. 457, 3986.

[b] All the societies of heaven have a constant position according to the differences of their state of life, thus according to the differences of love and faith, n. 1274, 3638, 3639. Wonderful things in the other life, or in the spiritual world, respecting distance, situation, place, space, and time, n. 1273–77.

in good and so in love, wisdom, and intelligence, are in the middle; those who excel less are round about, at a distance according as their perfection is in less degree. It is as with light diminishing from the middle to the circumference. They who are in the middle are also in the greatest light, and they who are toward the circumference, in less and less.

44. Like are brought as of themselves to their like; for with their like they are as with their own and as at home, but with others they are as with strangers and abroad. When with their like they are also in their freedom, and so in all the enjoyment of life.

45. Hence it is plain that good consociates all in the heavens, and that they are arranged according to its quality. Yet it is not the angels who consociate themselves in this way, but the Lord, from Whom the good is. He leads them, joins them, distinguishes them, and holds them in freedom according as they are in good. Thus He holds every one in the life of his love, faith, intelligence, and wisdom, and thereby in happiness.[c]

46. All who are in similar good also know one another, just as men in the world do their kinsmen, their near relations, and their friends, though they have never before seen them; for the reason that in the other life there are no other kinships, relationships, and friendships than such as are spiritual, thus such as are of love and faith.[d] This has sometimes been given me to see, when I was in the spirit,

[c] All freedom is of love and affection, since what man loves, this he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591. Because freedom is of love, it is therefore the life of every one and his delight, n. 2873. Nothing appears as one's own, except what is of freedom, n. 2880. The veriest freedom is to be led by the Lord, because one is thus led by the love of good and truth, n. 892, 905, 2872, 2886, 2890–92, 9096, 9586–91.

[d] All nearness, relationship, connection, and as it were ties of blood, in heaven are from good and according to its agreements and differences, n. 685, 917, 1394, 2739, 3612, 3815, 4121.

thus withdrawn from the body, and so in company with angels. Then some of them seemed as if known from childhood, but others as if not known at all. They whom I seemed to have known from childhood, were those who were in a state similar to that of my spirit; but they who seemed unknown to me, were in dissimilar state.

47. All who form one angelic society have a general likeness in face, with differences in particular. How likeness in general may comport with variations in particular, can be in a measure comprehended from similar things in the world. It is known that every race bears some common likeness in face and eyes, by which it is known and distinguished from another race; and still more is one family known from another. But this is the case in much more perfection in the heavens, because there all the interior affections appear and shine forth from the face, since the face is there the external and representative form of those affections. In heaven one cannot have any other face than that of his affections. It has also been shown me how the general likeness is varied in particulars with the individuals of a society. A face like that of an angel was presented to me, and this was varied according to the variety of affections for good and truth in those who are in one society. Those variations continued a long time, and I observed that the same face in general still remained as a plane, and that the rest were only derivations and propagations of it. And so through this face were shown the affections of the whole society, by which the faces of those in it are varied. For, as was said above, angelic faces are the forms of their interiors, thus of their affections which are of love and faith.

48. From this it also comes to pass that an angel who excels in wisdom sees the quality of another at once from the face. No one in heaven can conceal his interiors by his expression and dissemble, nor in any way lie and deceive by craft and hypocrisy. It sometimes happens that

hypocrites insinuate themselves into societies, who have learned to hide their interiors and to compose their exteriors so as to appear in the form of the good in which those are who belong to the society, and thus to feign themselves angels of light. But these cannot stay there long, for they begin to feel inward anguish, to be tortured, to grow livid in the face, and to seem deprived of life, in consequence of the contrariety of life which flows in and affects them. Whereupon they cast themselves down suddenly into the hell where are their like, and no more long to ascend. These are they who are meant by the one found among the invited guests, not clothed with a wedding garment, who was cast into outer darkness (Matt. xxii. 11–13).

49. All the societies of heaven communicate with one another, not by open intercourse — for few go out of their own society into another, since to go out of their society is like going out from themselves, or from their own life, and to pass into another not so well suited to them — but all communicate by extension of the sphere which goes forth from every one's life. The sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into societies around, and the farther and wider as the affections are more interior and perfect.[e] According to that extension the angels have intelligence and wisdom. Those who are in the inmost heaven, and in the middle of it, have extension into the whole heaven; and hence there is communication of all in heaven with every one, and of every one with all.[f] But this exten-

[e] A spiritual sphere, which is the sphere of life, flows forth from every man, spirit, and angel and encompasses them, n. 4464, 5179, 7454, 8630. It flows forth from the life of their thought and affection, n. 2489, 4464, 6206. These spheres extend themselves far into angelic societies according to the quality and quantity of their good, n. 6598–6612, 8063, 8794, 8797.

[f] In the heavens there is given a communication of all goods, since

sion will be treated more fully hereafter, when we speak of the heavenly form according to which the angelic societies are arranged, and also of the wisdom and intelligence of angels; since all extension of affections and thoughts goes according to that form.

50. It was said above that in the heavens there are societies, larger and smaller. The larger consist of myriads, the smaller of some thousands, and the least of some hundreds of angels. There are also some who dwell apart, as it were house by house, family by family. These, though they live so dispersed, are still arranged in order, like those who are in societies, the wiser in the middle and the more simple in the borders. They are more immediately under the Divine auspices of the Lord, and are the best of the angels.

EVERY SOCIETY IS A HEAVEN IN LESS FORM, AND EVERY ANGEL IN LEAST FORM.

51. That every society is a heaven in less form, and every angel in least form, is because the good of love and faith is what makes heaven, and this good is in every society of heaven, and in every angel of a society. It does not matter that this good everywhere differs and varies, it is still the good of heaven. The difference is only that heaven is of one quality here, and of another there. Therefore it is said, when one is taken up into a society of heaven, that he comes into heaven; and of those who are there, that they are in heaven, and every one in his own. All in the other life know this, and those who from without or beneath heaven behold from afar where companies of angels are, say that heaven is here, and again

heavenly love communicates all its own things with another, n. 549, 550, 1390, 1391, 1399, 10130, 10723.

there. The case may be compared with that of the chiefs, officials, and attendants in a royal palace, or court, who, though dwelling separate in their own apartments, or chambers, above and below, are yet in one palace, or one court, every one in his own function of service to the king. From this it is manifest what is meant by the words of the Lord, that in His Father's house are many mansions (John xiv. 2); and what by the habitations of heaven, and by the heavens of heavens, in the prophets.

52. That every society is a heaven in less form, might also be evident from this, that there each society has a heavenly form similar to that of the whole heaven. In the whole heaven those are in the middle who excel the rest, and round about are those in less degrees of excellence, in order of decrease, even to the borders — as may be seen in the preceding chapter (n. 43). The same may also be evident from this, that the Lord leads all who are in the whole heaven as if they were one angel, and in like manner those who are in each society. Hence an entire angelic society sometimes appears as a one, in the form of an angel, as I have been given by the Lord to see. And when the Lord appears in the midst of angels, He does not then appear encompassed by many, but as one, in angelic form. From this it is that the Lord in the Word is called an angel, and that an entire society is so called. Michael, Gabriel, and Raphael are no other than angelic societies, so named from their functions.[a]

53. As an entire society is a heaven in less form, so also an angel is a heaven in least form; since heaven is not without the angel, but within him. For his interiors, that

[a] The Lord in the Word is called an angel, n. 6280, 6831, 8192, 9303. A whole angelic society is called an angel, and Michael and Raphael are angelic societies so called from their functions, n. 8192. The societies of heaven and the angels have not names, but are known apart by the quality of their good, and by an idea of this, n. 1705, 1754.

are of his mind, are disposed into the form of heaven, and so to the reception of all the things of heaven without him. These things he receives according to the quality of the good that is in him from the Lord. Hence an angel also is a heaven.

54. It can never be said that heaven is without any one, but always within, since every angel receives the heaven that is without him according to the heaven that is within him. From this it is plain how much he is deceived who believes that to come into heaven is only to be taken up among angels, whatever he may be as to his interior life, and thus that heaven is given to every one of immediate mercy;[b] when yet unless heaven is within one, nothing of the heaven without him flows in and is received. There are many spirits who are in this belief, and who for this reason have been taken up into heaven. But then because their interior life was contrary to that of the angels, they began to be blinded as to matters of understanding until they became as fools, and to be tortured as to matters of will until they acted like madmen. In a word, they who live ill and come into heaven, gasp there for breath and are in torture like fish out of water, in the air; and like animals in ether in the receiver of an air pump, with the air exhausted. Hence it may be evident that heaven is not without a man but within him.[c]

55. Because all receive the heaven without them according to the quality of the heaven within them, so likewise they receive the Lord, since His Divine makes heaven. Hence, when the Lord presents Himself to view in any

[b] Heaven is not granted of immediate mercy, but according to the life; and everything of life by which man is led by the Lord to heaven, is of mercy, and this is what is meant by mercy, n. 5057, 10659. If heaven were given of immediate mercy, it would be given to all, n. 2401. About some evil spirits cast down from heaven who believed that heaven was given to every one of immediate mercy, n. 4226.

[c] Heaven is in man, n. 3884.

society, He is seen there according to the quality of the good in which the society is, thus not the same in one society as in another. Not that this difference is in the Lord, but in those who see Him from their own good, and thus according to it. They are also affected when they see Him according to the quality of their love. Those who love Him inmostly, are inmostly affected; those who love Him less, are less affected; the evil, who are out of heaven, are tortured at His presence. When the Lord is seen in a society, He is seen as an angel, but is distinguished from others by the Divine that shines through.

56. Heaven is also where the Lord is acknowledged, believed, and loved. Variety in His worship, from variety of good in one society and another, does not bring harm, but benefit; for from this is the perfection of heaven. That it is so, cannot easily be explained to the apprehension without using the terms of philosophers, and setting forth by them how a perfect one is formed from various parts. Every *one* exists from various parts, since a one which is not from various parts, is not anything, has no form, and therefore has no quality. But when a one exists from various parts, and the various parts are in perfect form, in which everything joins itself to another in series, in friendly agreement, then it has a completeness. Heaven also is a one from various parts disposed into a most perfect form; for the heavenly form is the most perfect of all forms. That such is the source of all perfection is manifest from all the beauty, charm, and delight that affect both the senses and the mind; for they exist and flow from no other source than from the consent and harmony of many concordant and agreeing particulars, either existing together in order or following one another in order, and not from one alone. Hence it is said that there is delight in variety, and it is known that the delight is according to the variety. From these things it may be seen as in a mirror how perfection exists from variety, even in heaven; since from the

things that exist in the natural world, those in the spiritual world may be seen as in a mirror.[d]

57. The like may be said of the church as of heaven, for the church is the Lord's heaven on earth. There are also many churches, each of which is called the church, and indeed is the church so far as the good of love and faith reigns in it. Here again the Lord makes a one out of various parts, thus one church out of many churches.[e] The like may be said, too, of the man of the church, in particular, that is said of the church in general, namely, that the church is within man, and not without him; and that every man is a church, in whom the Lord is present in the good of love and faith.[f] The like also may be said of a man in whom the church is, as of an angel in whom heaven is, that he is a church in least form, as an angel is a heaven in least form; and further, that a man in whom the church is, equally as an angel, is a heaven. For man was created to come into heaven and to become an angel; and therefore he who has good from the Lord, is a man-angel.[g] It may be well to state what man has in common with the angels, and what he has more than the angels. Man has in common with angels, that his interiors like theirs are formed according to the image of heaven, and also that

[d] Every one [*unum*] is from the harmony and consent of many parts. Hence the whole heaven is one, n. 457. And otherwise it has no quality, n. 457. And this because all there regard one end, which is the Lord, n. 9828.

[e] If good were the characteristic and essential of the church, and not truth without good, the church would be one, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. All churches also make one church before the Lord, from good, n. 7396, 9276.

[f] The church is in man, and not without him, and the church in general is from men in whom the church is, n. 3884, [6637].

[g] The man who is a church is a heaven in least form after the image of the greatest, because his interiors which are of his mind are disposed after the form of heaven, and hence for reception of all things of heaven, n. 911, 1900, 1928, 3624–31, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

he becomes an image of heaven as far as he is in the good of love and faith. Man has in addition, that his exteriors are formed according to the image of the world; and that, so far as he is in good, the world with him is subordinated to heaven and serves heaven,[h] and the Lord is then present with him in both, as in His heaven; for He is in His Divine order everywhere, inasmuch as God is order.[i]

58. Lastly it is to be observed that he who has heaven in himself, has it not only in his greatest, or general things, but also in his least, or particular things; and that the least repeat in form the greatest. This comes from the fact that every one is his own love, and is such as is his reigning love. What reigns flows into particulars and disposes them, and everywhere induces its own likeness.[k] In the heavens love to the Lord is what reigns, because the Lord is loved there above all things. Hence the Lord there is all in all, flows into all and each, disposes them, induces upon them His own likeness, and causes heaven to be where He is. And hence an angel is a heaven in least form, a society in greater form, and all the societies taken together in greatest form. That the Divine of the Lord makes heaven and is all in all, may be seen above (n. 7–12).

[h] Man has an internal and an external; his internal is formed from creation after the image of heaven, and his external after the image of the world; and therefore man was called by the ancients a microcosm, n. 3628, 4523, 4524, 6013, 6057, 9279, 9706, 10156, 10472. Therefore man was so created that the world with him might serve heaven, which also takes place with the good; but it is the reverse with the evil, with whom heaven serves the world, n. 9278, 9283.

[i] The Lord is order, since the Divine good and truth which proceed from the Lord make order, n. 1728, 1919, 2011, 2258, 5110, 5703, 8988, 10336, 10619. Divine truths are laws of order, n. 2447, 7995. As far as man lives according to order, thus as far as he lives in good according to Divine truths, so far he is a man, and the church and heaven are in him, n. 4839, 6605, 8513.

[k] The reigning or ruling love with every one is in all and each of the things of his life, thus in all and each of the things of his thought and will, n. 6159, 7648, 8067, 8853. Man is such as is the reigning

THE ENTIRE HEAVEN AS ONE WHOLE REPRESENTS ONE MAN.

59. THAT heaven as one whole represents [*referat*] one man, is an arcanum not yet known in the world, but very well known in the heavens. To know this fact, specifically and particularly, is the chief thing in the intelligence of the angels in heaven; and upon it depend many things which without it as their common principle, would not enter distinctly and clearly into the ideas of their mind. Knowing that all the heavens with their societies represent one man, they therefore call heaven the GREATEST and the DIVINE MAN[a] — Divine from this, that the Divine of the Lord makes heaven (see above n. 7–12).

60. That heavenly and spiritual things are arranged and conjoined into the form and image of a man, those cannot perceive who have no just idea of spiritual and heavenly things. They think that earthly and material things, which compose man's outmost nature, make the man, and that without these man is not man. But let them know that man is man, not from these earthly things, but from this, that he can understand what is true and will what is good. Such understanding and willing are spiritual and heavenly things, which make the man. It is well known that every one's quality as a man depends on the quality of his understanding and will; and it may also be known that his earthly body is formed for serving the understanding and will in the world, and for performing uses conformably to them in the ultimate sphere of nature. Accordingly, the

quality of his life, n. 987, 1040, 1568, 3570, 6571, 6935, 6938, 8853–58, 10076, 10109, 10110, 10284. Love and faith, when they reign, are in all the particulars of the life of man, although he does not know it, n. 8856, 8864, 8865.

[a] Heaven in the whole complex appears in form as man, and heaven is hence called the Greatest Man, n. 2996, 2998, 3624–49, 3741–45, 4625.

body does nothing of itself, but is made to act in entire subservience to the bidding of the understanding and will, so far that whatever man thinks, he speaks with his tongue and lips, and whatever he wills, he does with his body and limbs, so that it is the understanding and the will that do, and the body does nothing of itself. From this it is manifest that the things of the understanding and will make the man, and that these are in like [human] form, because they act into the minutest particulars of the body, as what is internal into what is external; and so from them man is called an internal and spiritual man. Heaven is such a man in the greatest and most perfect form.

61. Such is the idea of angels about man, and so they do not attend at all to the things that man does with the body, but to the will from which the body does them. This they call the man himself, and the understanding so far as this acts as one with the will.[b]

62. The angels do not, indeed, see heaven as a whole in the form of man, since the whole heaven does not fall into the view of any angel; but at times they see distant societies, consisting of many thousands of angels, as a one in such a form; and from a society, as a part, they conclude as to the whole, which is heaven. For in the most perfect form wholes are as the parts, and parts as the wholes, the distinction being only as between similar things greater and less. Hence they say that the whole heaven is of such form in the sight of the Lord, because the Divine sees all things from the inmost and supreme.

63. Such being the form of heaven, it is also ruled by the Lord as one man is ruled, and thus as a one. For it

[b] The will of man is the very *esse* of his life, and the understanding is the *existere* of his life therefrom, n. 3619, 5002, 9282. The life of the will is the principal life of man, and the life of the understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. Man is man from will and understanding therefrom, n. 8911, 9069, 9071, 10076, 10109, 10110.

is known that though man consists of innumerable and various particulars, both in the whole and in each part — in the whole, of members, organs, and viscera; in each part, of series of fibres, nerves, and blood-vessels — thus of members within members, and of parts within parts, still the man when he acts, acts as one. Such also is heaven under the auspices and leading of the Lord.

64. That so many various particulars in man act as one, is because there is nothing whatever in him that does not do something for the common welfare, and perform some use. The whole performs use to its parts, and the parts perform use to the whole, forasmuch as the whole is composed of the parts, and the parts constitute the whole; and so they have a care for one another, they mutually regard one another, and they are conjoined in such form that all and each have reference to the whole and its good; thus it is that they act as one. Similar are the consociations in the heavens. Those who are there are conjoined according to uses, in like form. On this account those who do not perform use to the whole, are cast out of heaven, being heterogeneous. To perform use is to desire the welfare of others for the sake of the common good; and not to perform use is to desire the welfare of others not for the sake of the common good, but for the sake of self. The latter are they who love themselves above all things, but the former are they who love the Lord above all things. Thus it is that they who are in heaven act as one, and this not from themselves, but from the Lord, since they look to Him as the Only One, from whom are all things, and to His kingdom as the common weal to be cared for. This is meant by the words of the Lord, *Seek ye first the kingdom of God and His justice, and all things shall be added unto you* (Matt. vi. 33). To seek His justice is to seek His good. They who in the world love their country's good

[c] Justice in the Word is said of good, and judgment of truth; hence to do justice and judgment is to do what is good and true, n. 2235, 9857.

more than their own, and their neighbor's good as their own, are those who in the other life love and seek the Lord's kingdom; for there the Lord's kingdom is in place of country. And they who love to do good to others, not for their own sake but for the sake of good, love the neighbor; for there good is the neighbor.[d] All who are such are in the greatest man, that is, in heaven.

65. Since the whole heaven represents one man, and also is a Divine spiritual man in largest form, even in figure, therefore heaven is distinguished into members and parts, like those of man, and similarly named. Angels even know in what member one society is, and in what another; and they say that this society is in the head, or some province of the head, that in the breast, or some province of the breast, that in the loins, or some province of the loins, and so on. In general, the highest or third heaven forms the head down to the neck; the middle or second heaven forms the breast down to the loins and knees; the lowest or first heaven forms the feet down to the soles, and also the arms down to the fingers, the arms and hands being also lowest or ultimate parts of man, though at the side. From this again it is manifest why there are three heavens.

66. Spirits who are beneath heaven wonder greatly when they hear and see that heaven is beneath as well as above; for they have the same idea and belief as men in the world, that heaven is nowhere but above, not knowing that the position of the heavens is as that of the members, organs, and viscera in man, some of which are above and some below; and as the position of parts in each member, organ, and viscus, some of which are within and some without. Thus their ideas of heaven are confused.

[d] The Lord in the supreme sense is the neighbor, and hence to love the Lord is to love that which is from Him, because He is in everything which is from Him, and thus to love good and truth, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123. Hence all good that is from the Lord is the neighbor, and to will and do this good is to love the neighbor, n. 5028, 10336.

67. These things have been premised about heaven as the greatest man, for the reason that without this knowledge in advance, what is to follow about heaven can in no way be apprehended; nor can any distinct idea be had of the form of heaven, of the conjunction of the Lord with heaven, of the conjunction of heaven with man, nor of the influx of the spiritual world into the natural, and not any at all of correspondence — of which things we are to treat in order in what now follows. To give light on these matters, therefore, this has been premised.

EACH SOCIETY IN THE HEAVENS REPRESENTS ONE MAN.

68. THAT in like manner each society of heaven is as one man, and is also in the likeness of man, has at times been given me to see. There was a society into which many had insinuated themselves who knew how to feign themselves angels of light, but were hypocrites. When these were being separated from the angels, I saw that the whole society appeared first as one indistinct body, then by degrees in human form, but still indistinctly, and at last clearly as a man. Those who were in the man and composed him, were those who were in the good of that society. The rest, who were not in the man and did not compose him, were hypocrites and were rejected; while those who were in him were retained. In this way the separation was effected. Hypocrites are those who talk well and do well, but have regard to themselves in every thing. They talk like angels about the Lord, about heaven, love, and heavenly life, and also do well in order to appear to be as they say. But they think differently, they believe nothing, and wish good to none but themselves. When they do good, it is for the sake of themselves; and if for

the sake of others, it is only to be seen, and thus still for the sake of themselves.

69. That a whole angelic society, when the Lord manifests His presence, appears as one body in the human form, has also been given me to see. There appeared on high toward the east as it were a cloud descending, of shining whiteness with a rosy tinge, and with little stars round about. As it gradually descended it became brighter, and at last was seen in perfect human form. The little stars round about the cloud were angels, who were seen as stars from light given from the Lord.

70. It is to be known that though all in a society of heaven, when seen together as one, appear in the likeness of a man, yet no one society is just such a man as another. The societies are distinguished one from another as are human faces from one stock, for the same reason as was given above (n. 47), namely, that they are varied according to the varieties of the good in which they are, and which gives them their form. In the most perfect and beautiful human form appear the societies of the inmost or highest heaven, and especially those in the middle of it.

71. It is noteworthy that the more there are in a society of heaven making a one, the more perfect is its human form, since variety disposed in heavenly form makes perfection, as has been shown above (n. 56) ; and where there are many there is variety. Moreover every society of heaven is increasing in number from day to day, and as it increases, is becoming more perfect. So not only the society is being perfected, but also heaven as a whole ; because it is composed of the societies. Since heaven gains in perfection from increasing numbers, it is plain how much they are deceived who believe that heaven may be closed from fulness, when, on the contrary, it is never closed, but is perfected by greater and greater fulness. Accordingly, angels desire nothing more than to have new angel guests come to them.

72. That each society is in the figure of a man when it appears all together as one body, is because the whole heaven has that figure, as has been shown in the preceding chapter; and because in the most perfect form, such as is the form of heaven, there is a likeness of the parts with the whole, and of less forms with the greatest. The less forms and parts of heaven are the societies of which it consists, which have been shown to be heavens in less form (n. 51–58). That such likeness is perpetual, is because in the heavens the goods of all are from one love, thus from one origin. The one love from which is the origin of all goods there, is love to the Lord from the Lord; and hence it is that the whole heaven is His likeness, in general, each society in less general form, and each angel in particular — as has been already shown (n. 58).

HENCE EACH ANGEL IS IN PERFECT HUMAN FORM.

73. In the two preceding chapters it has been shown that heaven as a whole represents one man, and likewise each society in heaven. From the sequence of causes there adduced it follows that each angel in like manner represents man. As heaven is man in greatest form, and a society of heaven in less, so is an angel in least. For in the most perfect form, such as that of heaven, there is a likeness of the whole in a part, and of a part in the whole. That it is so is because heaven is a communion — sharing all it has with each one, and each one receiving all he has from this communion. An angel is a recipient, and is thus heaven in least form, as shown above, in its chapter. Man, too, as far as he receives heaven, is so far a recipient, a heaven, and an angel (see above, n. 57). This is described in the Apocalypse in the words, *He measured the wall of the holy Jerusalem a hundred and forty and four cubits*,

the measure of a man, that is of an angel (xxi. 17). Jerusalem is here the Lord's church, and in a more eminent sense, heaven;[a] the wall is truth which defends from the assault of falsities and evils;[b] a hundred and forty and four is all truths and goods in the complex;[c] the measure is its quality;[d] a man is he in whom are all these goods and truths in general and in particular, thus in whom is heaven. And because an angel also is a man from the same, it is said the measure of a man, that is, of an angel. This is the spiritual sense of the words. Who without that sense would be able to understand that the wall of the holy Jerusalem was the measure of a man, that is, of an angel?[e]

74. But now for experience. That angels are human forms, or men, has been seen by me a thousand times. I have spoken with them as man with man, sometimes with one, sometimes with many in company, and I have seen in them nothing different in form from that of man. I have sometimes wondered at their being so; and lest it should be said that it was a fallacy, or a vision of fancy, I have been permitted to see them when I was fully awake, in all my bodily senses, and in a state of clear perception. Very often, too, I have told them that men in the Christian world are in such blind ignorance as to angels and spirits, that

[a] Jerusalem is the church, n. 402, 3654, 9166.

[b] Its wall is truth protecting from assault of falsities and evils, n. 6419.

[c] Twelve means all truths and goods in the complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. Likewise seventy-two, and a hundred and forty-four, since this comes from twelve multiplied into itself, n. 7973. All numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 5265. Multiplied numbers have a like signification as the simple numbers from which they arise by multiplication, n. 5291, 5335, 5708, 7973.

[d] Measure in the Word signifies the quality of a thing as to truth and good, n. 3104, 9603.

[e] In regard to the spiritual or internal sense of the Word, see the explication of the White Horse in the Apocalypse, and the Appendix to the Heavenly Doctrine.

they believe them to be minds without form, and pure thoughts, of which they have no other idea than as of something ethereal in which there is something of life ; and because they thus ascribe to them nothing of man except a thinking faculty, they believe that they do not see, because they have no eyes, that they do not hear, because they have no ears, and that they do not speak, because they have no mouth nor tongue. To this the angels said that they know there is such a belief with many in the world, and that it prevails among the learned and also, to their wonder, among the priests. They told also the reason, namely, that the learned, who were the leaders and first broached such an idea of angels and spirits, thought of them from the sensual ideas of the external man. And they who think from these ideas, and not from interior light and the common idea implanted in every one, cannot do otherwise than invent such notions ; and this for the reason that the sensual ideas of the external man reach nothing else than what is within nature, nothing that is above, thus nothing whatever of the spiritual world.*f* From these leaders as guides this falsity of thought about angels has extended to others, who have thought not from themselves but from their guides ; and they who think first from others, making this thought their belief, and afterwards look at it with their own understanding, cannot easily recede from it, and so for the most part acquiesce in confirming it. They said further that the simple in faith and heart are not in such an idea about angels, but in an idea of them as of men of heaven, because they have not by erudition extinguished what is implanted in them from heaven, and have

f Man has little wisdom unless he be elevated from the sensuals of the external man, n. 5089. The wise man thinks above these sensuals, n. 5089, 5094. When man is elevated above these sensuals, he comes into clearer light, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922. Elevation and withdrawal from these sensuals was known to the ancients, n. 6313.

no notion of anything without form. For this reason angels in churches, whether sculptured or painted, are represented in no other way than as men. As to what is implanted from heaven, they said that it is the Divine flowing in with those who are in the good of faith and life.

75. From all my experience, which is now of many years, I can say and affirm that angels are in form entirely men, that they have faces, eyes, ears, body, arms, hands, and feet; that they see one another, hear one another, and talk together; in a word that there is nothing whatever wanting to them that belongs to men, except that they are not clothed over all with a material body. I have seen them in their light, which exceeds the noonday light of the world by many degrees, and in that light all their features were seen more distinctly and clearly than the faces of men are seen on earth. It has been granted me also to see an angel of the inmost heaven. He had a more radiant and resplendent face than the angels of the lower heavens. I observed him attentively, and he had a human form in all perfection.

76. It is to be known, however, that angels cannot be seen by man with the eyes of his body, but with the eyes of the spirit within him,[g] because this is in the spiritual world, and all things of the body in the natural world. Like sees like, from being like. Moreover, the organ of sight of the body, which is the eye, is so gross that, as every one knows, it cannot see even the smaller things of nature, except through magnifying-glasses. Still less can it see what is above the sphere of nature, as are all things in the spiritual world. And yet man sees these things when he is withdrawn from the sight of the body, and the sight of his spirit is opened, as takes place in a moment when it is the pleasure of the Lord that he should see them. Then man does not know but he sees them with the eyes of the

[g] Man as to his interiors is a spirit, n. 1594. And the spirit is the man himself, and from it the body lives, n. 447, 4622, 6054.

body. In this way angels were seen by Abraham, Lot, Manoah, and the prophets. In this way, also, the Lord was seen by the disciples after the resurrection. In the same way, too, angels have been seen by me. Because the prophets saw thus, they were called seers, and having their eyes open (1 Sam. ix. 9; Num. xxiv. 3). And causing them so to see, was called opening their eyes, as with Elisha's servant, of whom we read, *Elisha prayed and said, Jehovah, open I pray his eyes that he may see; and Jehovah opened his servant's eyes and he saw and behold the mountain was full of horses and chariots of fire round about Elisha* (2 Kings vi. 17).

77. Good spirits with whom I have spoken about this matter, have grieved in heart that there was such ignorance in the Church about the condition of heaven and of spirits and angels; and with indignation they told me to declare positively that they are not formless minds, nor breaths of air, but men in very form, and that they see, hear, and feel equally as men in the world.[h]

IT IS FROM THE LORD'S DIVINE HUMAN THAT HEAVEN IN WHOLE AND IN PART REPRESENTS MAN.

78. That it is from the Lord's Divine Human that heaven in whole and in part represents man, follows as a conclusion from all that has been said and shown in the preceding chapters — namely — 1. That the Lord is the God of heaven. 2. That the Divine of the Lord makes

[h] Each angel, because he is a recipient of Divine order from the Lord, is in human form, perfect and beautiful according to his reception, n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. Divine truth is that by which order exists, and Divine good is the essential of order, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555.

heaven. 3. That heaven consists of innumerable societies, and that each society is a heaven in less form, and each angel in least. 4. That the entire heaven as a whole represents one man. 5. That each society in the heavens also represents one man. 6. That hence each angel is in perfect human form. All these things lead to the conclusion that the Divine, since it makes heaven, is human in form. That this is the Lord's Divine Human, may be seen still more clearly, because in a compendium, from what has been collected from the ARCANA CŒLESTIA and placed by way of corollary at the end of this chapter. That the Lord's Human is Divine, and that it is not true, as is believed within the Church, that His Human is not Divine, may also be seen from the same extracts and from the chapter on The Lord, in THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, at the end.

79. That it is so has been proved to me by much experience, something of which will now be told. All the angels in the heavens perceive the Lord under no other form than the human; and, what is remarkable, those who are in the higher heavens cannot think in any other way of the Divine. They are brought into the necessity of thinking in this way, from the Divine Itself which flows in; and also from the form of heaven, according to which their thoughts extend themselves. For every thought of the angels has extension into heaven, and according to this extension is their intelligence and wisdom. From this it is that all there acknowledge the Lord, because the Divine Human is given only in Him. These things I have not only been told by the angels, but have been enabled to perceive, while elevated into the inner sphere of heaven. From this it is manifest that the wiser the angels are, the more clearly they perceive this [that the Divine is human in form]; and from this it is that the Lord is seen by them. For the Lord is seen in Divine angelic form, which is the human, by those who acknowledge and believe in a

visible Divine Being, but not by those who believe in an invisible one; since the former can see their Divine Being, but the latter cannot see theirs.

80. Because the angels perceive, not an invisible Divine, which they call a Divine without form, but a visible Divine in human form, it is common for them to say that the Lord alone is Man, that they are men from Him, and that every one is so far a man as he receives Him. By receiving the Lord they understand receiving good and truth, which are from Him, since the Lord is in His own good and in His own truth. This they call also wisdom and intelligence. They say that every one knows that intelligence and wisdom make man, and not the face without them. That it is so appears also from the angels of the interior heavens, since, being in good and truth from the Lord, and hence in wisdom and intelligence, they are in most beautiful and most perfect human form, and the angels of the lower heavens in human form of less perfection and beauty. On the other hand, those who are in hell appear in the light of heaven hardly as men, but rather as monsters; for they are in evil and falsity, not in good and truth, and consequently in the opposites of wisdom and intelligence. For this reason their life is not called life, but spiritual death.

81. Because heaven in whole and in part represents man, from the Lord's Divine Human, angels say that they are in the Lord; and some say that they are in His body, by which they understand being in the good of His love; as indeed He Himself teaches, saying, *Abide in Me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. . . . For without Me ye can do nothing. . . . Abide in My love. If ye keep My commandments, ye shall abide in My love* (John xv. 4–10).

82. Since there is in the heavens such a perception in regard to the Divine, it is therefore implanted in every man who receives any influx from heaven, to think of God under

the human form. So did the men of old time. So do men at this day, as well without as within the Church. The simple see Him in thought as the Ancient One in shining light. But this implanted principle has been extinguished by all who have put away influx from heaven, by means of their own intelligence and by a life of evil. They who have extinguished it by their own intelligence would have an invisible God; but they who have extinguished it by a life of evil would have no God. Neither the one class nor the other know that such a principle of thought is implanted with any, since it is not with them; and yet this is the very Divine heavenly principle which flows in with man out of heaven, because man is born for heaven, and no one comes into heaven without a conception of the Divine Being.

83. Hence it is that one who has not a conception of heaven, that is, a conception of the Divine from which heaven is, cannot be raised to the first threshold of heaven. When he first comes thither, a resistance is perceived and a strong repulsion. The reason is that the interiors with him, which should receive heaven, are closed, not being in the form of heaven: indeed, the nearer he comes to heaven, the more tightly are they closed. Such is the lot of those within the Church who deny the Lord, and of those who, as the Socinians, deny His Divinity. But what is the lot of those who are born out of the Church, to whom the Lord is not known because they have not the Word, will be seen hereafter.

84. That the men of old time had an idea of the Divine Being as human, is evident from the Divine manifestations to Abraham, Lot, Joshua, Gideon, Manoah and his wife, and others, who, though they saw God as man, still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham, He Himself teaches, in John (viii. 56); and that it was He who was seen by the rest, is manifest from His words, *No one hath seen the*

Father, nor heard His voice, nor seen His form (John i. 18; v. 37).

85. But that God is Man, cannot easily be comprehended by those who judge all things from the sensuals of the external man, inasmuch as the sensual man cannot think otherwise of the Divine than from the world and what is therein, and so not otherwise of the Divine and spiritual man than as of the corporeal and natural. From this he concludes that if God were man, He would be in magnitude as the universe; and if He ruled heaven and earth, it would be done by means of many, after the manner of kings in the world. If he were told that in heaven there is not extension of space, such as there is in the world, he would not at all apprehend. For, he who thinks from nature and its light alone, thinks in no other wise than from extension such as is before his eyes. But it is the greatest mistake to think in this way about heaven. The extension there is not like extension in the world. In the world there is a determinate and so measurable extent; but in heaven extent is not determinate, and so not measurable. But more will be seen about extent in heaven hereafter, when we treat of space and time in the spiritual world. Besides, every one knows how far the sight of the eye extends, namely, to the sun and to the stars, which are so distant. He too who thinks deeply, knows that the internal sight, which is of thought, extends more widely, and more interior sight must extend more widely still: what does not Divine sight reach, which is the inmost and highest of all? Because thoughts have such extension, all things of heaven are communicated with every one there, thus all things of the Divine which makes heaven and fills it — as has been shown in the preceding chapters.

86. Angels in heaven wondered that men believe themselves intelligent who think of what is invisible, that is, incomprehensible under any form, when they think of God; and that they call those who think in a different way, unin-

telligent and simple, when the reverse is the truth. They add, let those who believe themselves in this way intelligent, explore themselves, whether they do not see nature for God, some that which is before their eyes, some that which is not before their eyes; and whether they are not so blind that they do not know what God is, what an angel, what a spirit, what their soul which is to live after death, what the life of heaven with man, and many other things that are of intelligence; when yet those whom they call simple know all these things, in their way, having an idea of their God that He is the Divine in human form, of an angel that he is a heavenly man, of their soul which is to live after death that it is an angel, and of the life of heaven with man that it is to live according to the Divine precepts. These, therefore, the angels call intelligent and fitted for heaven; but the others, on the other hand, they call not intelligent.

Extracts from the Arcana Cœlestia concerning the Lord and His Divine Human.

The Divine was in the Lord from very conception, n. 4641, 4963, 5041, 5157, 6716, 10125. The Divine seed was in the Lord alone, n. 1438. His soul was Jehovah, n. 1999, 2004, 2018, 2025. Thus the Lord's inmost was the Divine Itself, and the clothing was from the mother, n. 5041. The Divine Itself was the *esse* of the Lord's life, from which the Human afterward went forth and was made the *existere* from that *esse*, n. 3194, 3210, 10269, 10738.

Within the Church, where the Word is and by it the Lord is known, the Lord's Divine ought not to be denied, nor the Holy proceeding from Him, n. 2359. They within the Church who do not acknowledge the Lord, have no conjunction with the Divine; it being otherwise with those out of the Church, n. 10205. The essential of the Church is to acknowledge the Lord's Divine and His union with the Father, n. 10083, 10112, 10370, 10730, 10738, 10816–20.

In the Word the glorification of the Lord is treated in many passages, n. 10828. And this is every where in the internal sense of the Word, n. 2249, 2523, 3245. The Lord glorified His Human and not the Divine, because the latter was glorified in Itself, n. 10057. The Lord came into the world that He might glorify His Human, n. 3637,

between the Father and the Son, or between Jehovah and the Lord, but not in the internal sense of the Word, in which the angels of heaven are, n. 3035. In the Christian world they have acknowledged the Lord's Human as not Divine, and this in a council for the sake of the Pope, that he might be acknowledged as the Lord's vicar, n. 4738.

Christians in the other life were explored as to the idea they held concerning one God, and it was found they had an idea of three gods, n. 2329, 5256, 10736–38, 10821. A Trinity, or Divine Trine, may be conceived in one person and thus one God, but not in three persons, n. 10738, 10821, 10824. A Divine Trine in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2004, 5256, 9303. The Trine in the Lord is the Divine Itself, called the Father, the Divine Human, called the Son, and the Divine proceeding, called the Holy Spirit, and this Divine Trine is One, n. 2149, 2156, 2288, 2319, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. The Lord Himself teaches that the Father and He are One, n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766; and the Holy Divine proceeds from Him and is His, n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9264, 9407, 9818, 9820, 10330.

The Divine Human flows into heaven and makes heaven, n. 3038. The Lord is the all in heaven and the life of heaven, n. 7211, 9128. The Lord dwells in the angels in what is His own, n. 9338, 10125, 10151, 10157. Hence they who are in heaven are in the Lord, n. 3637, 3638. The Lord's conjunction with angels is according to their reception of the good of love and charity from Him, n. 904, 4198, 4205, 4211, 4220, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10810, 10811. The entire heaven has reference to the Lord, n. 551, 552. The Lord is the common centre of heaven, n. 3633, 3641. All in heaven turn themselves to the Lord, Who is above the heavens, n. 9828, 10130, 10189. Nevertheless angels do not turn themselves to the Lord, but the Lord turns them to Himself, n. 10189. The presence of angels is not with the Lord, but the Lord's presence with the angels, n. 9415. In heaven there is no conjunction with the Divine Itself, but with the Divine Human, n. 4211, 4724, 5663.

Heaven corresponds to the Divine Human of the Lord, and hence heaven in general is as one man, and on this account heaven is called the Greatest Man, n. 2996, 2998, 3624–49, 3741–45, 4625. The Lord is the Only Man, and they only are men who receive the Divine from Him, n. 1894. So far as they receive, they are men and images of Him, n. 8547. Therefore angels are forms of love and charity in human form, and this from the Lord, n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

The whole heaven is the Lord's, n. 2751, 7086. He has all power

in the heavens and on earth, n. 1607, 10089, 10827. Because the Lord rules the whole heaven, He also rules all things depending thereon, thus all things in the world, n. 2025, 2026, 4523, 4524. The Lord alone has the power of removing the hells, of withholding from evils, and of holding in good, thus of saving, n. 10019.

THERE IS A CORRESPONDENCE OF ALL THINGS OF HEAVEN WITH ALL THINGS OF MAN.

87. WHAT correspondence is, is at this day unknown, and from several causes. The primary cause is, that man has removed himself from heaven by the love of self and of the world. For he who loves himself and the world above all things, has regard only to worldly things, since they please the external senses and delight his inclination; and not to spiritual things, since they please the internal senses and delight the soul, and which on this account he rejects, saying that they are too high to be subjects of thought. It was not so with the ancients. To them the knowledge of correspondences was the chief of all knowledges. By means of it they acquired intelligence and wisdom, and by means of it those who were of the Church had communication with heaven; for the knowledge of correspondences is angelic knowledge. The most ancient people, who were celestial men, thought like angels from correspondence itself. For this reason they also spoke with angels, and the Lord Himself was often seen by them and instructed them. But at this day that knowledge has been so entirely lost that it is not known what correspondence is.[a]

88. Now because without a perception of what corres-

[a] How far the knowledge of correspondences excels other knowledges, n. 4280. To the Ancients the chief of knowledges was that of correspondences, but today this is lost, n. 3021, 3419, 4280, 4749, 4844, 4964, 4966, 6004, 7729, 10252. With the people of the East and in Egypt the knowledge of correspondences flourished, n. 5702, 6692, 7097, 7779, 9391, 10407.

pondence is, nothing can be clearly known about the spiritual world, nor about its inflow into the natural world, nor even as to what the spiritual is relatively to the natural, nor anything with clearness about the spirit of man, called the soul, and its operation into the body, nor about man's state after death, therefore it must be told what correspondence is and what its nature. By this means the way will be prepared for what is to follow.

89. First, what correspondence is: the whole natural world corresponds to the spiritual world, and not only the natural world in general, but also in particulars. Whatever, therefore, in the natural world exists from the spiritual world is called correspondent. It is to be known that the natural world exists and subsists from the spiritual world, altogether as an effect from its effecting cause. By the natural world is meant all that is under the sun and receives from it heat and light, and of that world are all things that subsist therefrom. But by the spiritual world is meant heaven, and of this world are all things that exist in the heavens.

90. Because man is a heaven and also the world, in least form after the image of the greatest (see above, n. 57), therefore in him is both spiritual world and natural world. His interiors, that are of his mind and relate to the understanding and will, make his spiritual world; and his exteriors, that are of his body and relate to its senses and actions, make his natural world. Whatever then in his natural world, that is, in his body and its senses and actions, exists from his spiritual world, that is, from his mind and its understanding and will, is called correspondent.

91. What correspondence is, can be seen in man from his face. In a face which has not been taught to dissemble, all the affections of the mind present themselves to view in natural form, as in their type. From this the face is called the index of the soul, and in it man's spiritual world is seen in his natural world. In like manner what is of the understanding is presented in speech, and what is of the will in

the gestures of the body. Whatever effects then are produced in the body, whether in the face, in speech, or in gestures, are called correspondences.

92. From this it may also be seen what the internal man is and what the external, namely, that the internal is what is called the spiritual man, and the external what is called the natural man; likewise that the one is distinct from the other, as heaven from the world; and also that all things taking place and existing in the external or natural man, take place and exist from the internal or spiritual man.

93. This much has been said about the correspondence of the internal or spiritual of man with his external or natural; but now we must treat of the correspondence of the whole heaven with everything of man.

94. It has been shown that the entire heaven represents one man, and that it is man in form, and that it is therefore called the Greatest Man. It has also been shown that the angelic societies, of which heaven consists, are accordingly arranged as the members, organs, and viscera in man; so that some are in the head, some in the breast, some in the arms, and some in each of their particulars (see above, n. 59–72). Thus the societies which are in any member there, correspond to the like member in man; as, those which are in the head correspond to the head in man, those in the breast to the breast in man, those in the arms to the arms in man; and so with the rest. From this correspondence man subsists; for man subsists from no other source than from heaven.

95. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom and the other the spiritual kingdom, may be seen above in its own chapter. The celestial kingdom in general corresponds to the heart and to all things of the heart in the whole body, and the spiritual kingdom to the lungs and to all things of the lungs in the whole body. The heart and lungs also make two kingdoms in man. The heart reigns in him through the

arteries and veins, and the lungs through the tendinous and motor fibres, both together in every force and action. In every man, in his spiritual world, which is called his spiritual man, there are also two kingdoms, the one of the will, and the other of the understanding. The will reigns through the affections for good, and the understanding through the affections for truth. These kingdoms also correspond to the kingdoms of the heart and of the lungs in the body. In like manner in the heavens: the celestial kingdom is the voluntary part of heaven, and in it the good of love reigns; and the spiritual kingdom is the intellectual part of heaven, and in it truth reigns. These are what correspond to the functions of the heart and lungs in man. From this correspondence it is that heart in the Word signifies will, and also the good of love, and the breath of the lungs, understanding and the truth of faith. Hence also it is that affections are ascribed to the heart, although they are not in it nor from it.[b]

96. The correspondence of the two kingdoms of heaven with the heart and lungs is the general correspondence of heaven with man; but there is a more particular correspondence with each of his members, organs, and viscera, the nature of which shall also be told. They who in the greatest man, which is heaven, are in the head, are beyond others in every good, being in love, peace, innocence, wisdom, intelligence, and consequent joy and happiness.

[b] The correspondence of the heart and lungs with the Greatest Man, which is heaven, from experience, n. 3883–96. The heart corresponds to those who are in the celestial kingdom, and the lungs to those who are in the spiritual kingdom, n. 3885–87. In heaven there is a pulse, like that of the heart, and a respiration, like that of the lungs, but interior, n. 3884, 3885, 3887. The pulse of the heart there is various according to states of love, and the respiration according to states of charity and faith, n. 3886, 3887, 3889. The heart in the Word is the will, thus from the heart is from the will, n. 2930, 7542, 8910, 9113, 10336. The heart also in the Word signifies love, thus from the heart is from love, n. 7542, 9050, 10336.

These flow into the head and the things belonging to the head with man, and correspond to them. They who in the greatest man, or heaven, are in the breast, are in the good of charity and faith, and also flow into the breast of man, and correspond to it. They who in the greatest man, or heaven, are in the loins and the organs there devoted to generation, are in marriage love. They who are in the feet, are in the lowest good of heaven, which is called natural spiritual good. They who are in the arms and hands, are in the power of truth from good. They who are in the eyes, are in understanding. They who are in the ears, are in hearing and obedience. They who are in the nostrils, are in perception. They who are in the mouth and tongue are in speech from understanding and perception. They who are in the kidneys, are in truth searching, separating, and chastising. They who are in the liver, pancreas, and spleen, are in the various purification of good and truth; and so on with the rest. They flow into the like things of man and correspond to them. The influx of heaven is into the functions and uses of the members; and the uses, because they are from the spiritual world, form themselves by means of such things as are in the natural world, and thus present themselves in effect. Hence there is correspondence.

97. From this it is that by these same members, organs, and viscera, such things are signified in the Word; for all things there are significant according to correspondences. Thus by head is signified intelligence and wisdom, by breast charity, by loins marriage love, by arms and hands the power of truth, by feet what is natural, by eyes understanding, by nostrils perception, by ears obedience, by kidneys the searching of truth, and so on.[c] Hence also it is that

[c] The breast in the Word signifies charity, n. 3934, 10081, 10087. The loins and organs of generation signify marriage love, n. 3021, 4280, 4462, 5050–52. The arms and hands signify the power of truth, n. 878, 3091, 4931–37, 6947, 7205, 10019. The feet signify the natural,

men commonly say of one who is intelligent and wise, that he has a head; of one who is kind, that he is a bosom-friend; of one who has clear perception, that he is keen-scented; of one who is intelligent, that he is sharp-sighted; of one who is powerful, that he has long hands; of one who wills from love, that it is from the heart. These and many other things in man's speech are from correspondence, being from the spiritual world, though man does not know it.

98. That there is such a correspondence of all things of heaven with all things of man, has been shown me by much experience, by so much that I have been made as sure as of what is evident and beyond all question. But to adduce all this experience here is not needful, nor permissible on account of its abundance. It may be seen adduced in the ARCANA CŒLESTIA, where correspondences, representations, the influx of the spiritual world into the natural world, and the intercourse of the soul and body are treated of.[d]

99. But though all things of man as to his body correspond to all things of heaven, yet man is not an image of heaven as to external form, but as to internal. For man's interiors receive heaven, and his exteriors receive the world.

n. 2162, 3147, 3761, 3986, 4280, 4938–52. The eye signifies understanding, n. 2701, 4403–21, 4523–34, 6923, 9051, 10569. The nostrils signify perception, n. 3577, 4624, 4625, 4748, 5621, 8286, 10054, 10292. The ears signify obedience, n. 2542, 3869, 4523, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10061. The reins signify the searching and chastising of truth, n. 5380–86, 10032.

[d] The correspondence of all the members of the body with the Greatest Man, or heaven, in general and in particular, from experience, n. 3021, 3624–48, 3741–50, 3883–95, 4039–54, 4218–27, 4318–30, 4403–20, 4523–33, 4622–33, 4652–59, 4791–4805, 4931–52, 5050–61, 5171–89, 5377–96, 5552–73, 5711–26, 10030. The influx of the spiritual world into the natural world, or of heaven into the world, and the influx of the soul into all things of the body, from experience, n. 6053–58, 6189–6214, 6307–26, 6466–95, 6598–6626. The intercourse of the soul and body, from experience, n. 6053–58, 6189–6214, 6307–26, 6466–95, 6598–6626.

As far therefore as his interiors receive heaven, so far man as to them is heaven in least form after the image of the greatest. But as far as his interiors do not receive heaven, so far he is not heaven and an image of the greatest. And yet his exteriors, which receive the world, may be in form according to the order of the world, and thus in varied beauty. For outward beauty, of the body, has its cause from parents, and from formation in the womb, and is afterward preserved by common influx from the world. Hence it is that the natural form of man differs greatly from the form of his spiritual man. It has sometimes been shown me what was the form of a man's spirit, and it was seen that in some who were comely and beautiful in appearance, the spirit was deformed, black, and monstrous, so that you would call it an image of hell, not of heaven; while in some not beautiful in outward form, the spirit was well formed, fair, and angelic. And after death man's spirit appears such as it had been in the body, when it lived in it in the world.

100. Correspondence, however, extends more widely than to man, for there is a correspondence of the heavens with one another. To the third or inmost heaven corresponds the second or middle heaven, and to the second or middle heaven corresponds the first or lowest heaven, which also corresponds to the bodily forms in man, called his members, organs, and viscera. Thus it is the corporeal part of man in which heaven finally terminates, and on which as on its base it stands. But this arcanum will be more fully unfolded elsewhere.

101. Especially is it to be known that all correspondence with heaven is with the Lord's Divine Human, since from Him is heaven, and He is heaven, as has been shown in the previous chapters. For unless the Divine Human flowed into all things of heaven, and according to correspondences into all things of the world, there would be no angel nor man. From this again it is manifest why the Lord became

Man and clothed His Divine with the Human from first to last—that it was because the Divine Human from which was heaven before the Lord's coming, no longer sufficed for sustaining all things, since man, the basis of the heavens, had subverted and destroyed order. What the Divine Human was before the Lord's coming, and what was then the condition of heaven, may be seen in the extracts appended to the preceding chapter.

102. Angels are amazed when they hear that there are men who attribute all things to nature and nothing to the Divine, and who believe that their body, into which so many wonders of heaven are collected, has been produced from nature. Still more are they amazed that the rational part of man is believed to be from nature, when yet, if men will but lift their minds a little, they can see that such things are from the Divine, and not from nature; and that nature has been created only that it may clothe the spiritual and, as a correspondent, present it in the ultimate of order. But such men they liken to owls, which see in darkness and not in light.

THERE IS A CORRESPONDENCE OF HEAVEN WITH ALL THINGS OF THE EARTH.

103. WHAT correspondence is, has been shown in the preceding chapter, and also that all and each of the things of the animal body are correspondences. It now follows in order to show that all things of the earth, and in general all things of the world, are correspondences.

104. All things of the earth are distinguished into three kinds, called kingdoms, namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom. The things of the animal kingdom are correspondences in the first degree, because they live; the things of the vegetable kingdom are correspondences in the second degree, because

they only grow; the things of the mineral kingdom are correspondences in the third degree, because they neither live nor grow. Correspondences in the animal kingdom are living things of various kinds, as well those that walk and creep on the ground as those that fly in the air, which need not be specially named, as they are well known. Correspondences in the vegetable kingdom are all things that grow and increase in gardens, forests, fields, and meadows, which also need not be named, because they are well known. Correspondences in the mineral kingdom are metals more and less noble, stones precious and not precious, earths of various kinds, and also the waters. Besides these things, those also are correspondences which are prepared from them for service by human industry, as foods of every kind, clothing, dwellings and other buildings, with many other things.

105. The things above the earth, as the sun, moon, and stars, and also those in the atmosphere, as clouds, mists, rain, thunder, and lightning, are likewise correspondences. What proceed from the sun, his presence and absence, as light and shade, heat and cold, are also correspondences; and so, too, what follow therefrom, as the seasons of the year, spring, summer, autumn, and winter; and the times of day, morning, noon, evening, and night.

106. In a word, all things that exist in nature, from the least to the greatest, are correspondences.[a] That they are correspondences is because the natural world with all things in it, exists and subsists from the spiritual world, and both worlds from the Divine. It is said also "subsists" because

[a] All things in the world and its three kingdoms correspond to heavenly things in heaven, or things in the natural world to things in the spiritual, n. 1632, 1881, 2758, 2760–63, 2987–3003, 3213–27, 3483, 3624–49, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 9280. By correspondences the natural world is conjoined to the spiritual world, n. 8615. Hence all nature is a theatre representative of the Lord's kingdom, n. 2758, 2999, 3000, 3483, 4938, 4939, 8848, 9280.

everything subsists from that from which it exists, subsistence being perpetual existence, and because nothing can subsist from itself, but from what is prior to itself, thus from the First, from which, therefore, if it be separated, it perishes and vanishes altogether.

107. All that is correspondent which exists and subsists in nature from Divine order. The Divine good which proceeds from the Lord makes Divine order. It begins from Him, proceeds from Him through the heavens successively into the world, and is there terminated in ultimates, where the things which are according to order are correspondences. According to order are all things which are good and perfect for use, every good thing being good according to use, while the form has reference to truth, truth being the form of good. Hence it is that all things in the whole world and in the nature of the world, which are in Divine order, have reference to good and truth.[b]

108. That all things in the world exist from the Divine and are clothed with such forms in nature as enable them to be there and to perform use, and thus to correspond, is manifestly evident from the various things seen in both the animal and the vegetable kingdoms. In both are things that may be seen, by any one who thinks interiorly, to be from heaven. For illustration a few things out of the countless number may be mentioned, and first from the animal kingdom. What knowledge is as it were implanted in every animal, is known to many. Bees know how to gather honey from flowers, to build cells of wax, in which to store away their honey, and so to provide food for themselves and their families even for the coming winter. Their queen lays eggs, the rest take care of them and cover them, that a new race may be born. They live under a sort of government,

[b] All things in the universe, as well in heaven as in the world, that are according to order, have relation to good and truth, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122; and to the conjunction of both, in order to be anything, n. 10555.

which all know from instinct. They preserve the working bees and cast out the drones, depriving them of their wings; besides many other wonderful things implanted in them from heaven for the sake of their use, their wax everywhere serving the human race for candles, and their honey for adding sweetness to food.

What wonders do we see with worms, the vilest creatures in the animal kingdom! They know how to get nourishment from the juice of their proper leaves, and afterward at the appointed time to invest themselves with a covering, entering as it were into a womb, and so to hatch out an offspring of their own kind. Some are first turned into nymphs and chrysalids, spinning threads about themselves; and after the task is done they come out clad with a body of different form, now furnished with wings, so that they fly in the air as in their heaven, and pair together and lay eggs and provide for their posterity. Besides these in particular, all creatures in general that fly in the air know the proper food for their nourishment, and not only what it is, but where to find it; they know how to build nests for themselves, one kind in one way and another in another way; to lay their eggs in the nests, to sit upon them, to hatch their young and feed them, and to turn them out from their home when they are able to shift for themselves. They know too their enemies that they must avoid and their friends with whom they may associate, and this from earliest infancy — not to speak of the wonderful things in the eggs themselves, in which all things lie ready in their order for the formation and nourishment of the chick — as well as innumerable other things.

Who that thinks from any wisdom of reason will ever say that these things are from any other source than from the spiritual world, which the natural world serves for clothing what is from it with a body, or for presenting in effect what is spiritual in its cause? The reason that the animals of the earth and the birds of the air are born into all that

knowledge, and not man, who is yet of much more value than they, is because the animals are in the order of their life, nor have they been able to destroy what is in them from the spiritual world, since they have no rational faculty. Man, on the other hand, who thinks from the spiritual world, because he has perverted what is in him from that world by a life contrary to order, which his rational faculty has favored, must needs be born into mere ignorance and afterwards led back by Divine means into the order of heaven.

109. How the things in the vegetable kingdom correspond, may be evident from many things, as that little seeds grow into trees, put forth leaves, produce flowers, and then fruit, in which again they develop seeds; and that these things take place successively and exist together in such admirable order as cannot be described in few words. Volumes may be filled and yet there will be still deeper arcana, relating more closely to their uses, which cannot be exhausted by science. Since these things also are from the spiritual world, or heaven, which is in the form of man, as has been shown above in its own chapter, hence all the particulars in this kingdom, also, have a certain relation to such things as are in man, as indeed is known to some in the learned world. That all things in this kingdom are also correspondences, has been made manifest to me by much experience; for very often when I have been in gardens and have been looking at trees, fruits, flowers, and vegetables, I have observed their correspondences in heaven and have spoken with those with whom I saw them, and have been instructed whence they were and what was their quality.

110. To know, however, the spiritual things in heaven to which the natural things in the world correspond, is given to no one at this day, unless from heaven, since the knowledge of correspondences is now wholly lost. But the nature of the correspondence of spiritual things with

natural, I would illustrate by some examples. The animals of the earth correspond in general to affections, mild and useful animals to good affections, fierce and useless ones to evil affections. In particular, cattle and their young correspond to the affections of the natural mind, sheep and lambs to the affections of the spiritual mind; but birds correspond, according to their species, to the intellectual things of both spiritual and natural mind.[c] Hence it is that various animals, cows and oxen, calves, rams, sheep, he-goats and she-goats, he-lambs and she-lambs, as also pigeons and turtle-doves, were accepted for holy use in the Israelitish Church, which was a representative church, and sacrifices and burnt-offerings were made of them. For in that use they corresponded to spiritual things which were understood in heaven in accordance with their correspondence. That animals, indeed, according to their kinds and species, are affections, is because they live; and the life of each one is from no other source than from affection and according to it. Hence there is inborn in every animal the knowledge belonging to his life's affection. Man also is like animals as to his natural man, and is therefore compared to them in common speech, as, if gentle he is called a sheep or lamb, if fierce, a bear or wolf, if cunning, a fox or serpent, and so on.

111. There is a similar correspondence with the things in the vegetable kingdom. A garden in general corresponds

[c] Animals from correspondence signify affections, mild and useful animals good affections, fierce and useless ones evil affections, n. 41, 46, 142, 143, 246, 714, 716, 719, 2179, 2180, 3519, 9280; illustrated by experience from the spiritual world, n. 3218, 5198, 9090. Influx of the spiritual world into the lives of animals, n. 1633, 3646. Cattle and their young from correspondence signify affections of the natural mind, n. 2180, 2566, 9391, 10132, 10407. What sheep signify, n. 4169, 4809; and lambs, n. 3994, 10132. Flying creatures signify intellectual things, n. 40, 745, 776, 778, 866, 988, 991, 5149, 7441; with variety according to their kinds and species, from experience from the spiritual world, n. 3219.

to heaven as to intelligence and wisdom, and for this reason heaven is called the garden of God and paradise,[d] and also by man the heavenly paradise. Trees correspond, according to their species, to the perceptions and knowledges of good and truth, from which are intelligence and wisdom. On this account the ancients, who were acquainted with correspondences, held their sacred worship in groves.[e] Hence also it is that in the Word trees are so often mentioned, and heaven, the church, and man are compared to them, as to the vine, the olive, the cedar, and others, and their good works to fruits. The food also derived from them, and especially from the seed-harvests of the field, corresponds to affections for good and truth, because these nourish spiritual life, as food of the earth nourishes natural life.[f] Bread from grain, in general, corresponds to affection for all good, because it above all else sustains life, and because it stands for all food. On account of this correspondence, too, the Lord calls Himself the bread of life; and loaves of bread were in holy use in the Israelitish Church, being placed on the table in the tabernacle and called the bread of presence; and all the Divine worship which was performed by sacrifices and burnt-offerings was called bread. On account of this correspondence, also, the most holy thing of worship in the Christian Church is the Holy Supper, in which bread is given and wine.[g] From

[d] A garden and a paradise from correspondence signify intelligence and wisdom, n. 100, 108; from experience, n. 3220. All things which have correspondence have that signification in the Word, n. 2896, 2987, 2989, 2990, 2991, 3002, 3225.

[e] Trees signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692. For this reason the Ancients held Divine worship in groves under trees according to their correspondence, n. 2722, 4552. Influx of heaven into subjects of the vegetable kingdom, as into trees and plants, n. 3648.

[f] Foods from correspondence signify such things as nourish spiritual life, 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 5915, 6277, 8562, 9003.

[g] Bread signifies every good which nourishes the spiritual life of

these few examples it may be evident what is the nature of correspondence.

112. How conjunction of heaven with the world is effected by means of correspondences shall also be told in few words. The Lord's kingdom is a kingdom of ends, which are uses; or, what is the same thing, a kingdom of uses which are ends. For this reason the universe has been created and formed by the Divine in such manner that uses may be everywhere so clothed as to be presented in act, or in effect, first in heaven and afterward in the world, thus through degrees and by succession even to the ultimate things of nature. From this it is manifest that the correspondence of natural things with spiritual, or of the world with heaven, is through uses, and that uses conjoin them; and that the forms with which uses are clothed, are so far correspondences, and so far conjunctions, as they are forms of the uses. In nature, in its three-fold kingdom, all things that exist according to order, are forms of uses, or effects formed from use for use; and therefore the things in nature are correspondences. But with man, as far as he lives according to Divine order, thus as far as he is in love to the Lord and in charity toward the neighbor, so far his acts are uses in form and are correspondences, by which he is conjoined to heaven. To love the Lord and the neighbor is in general to perform uses.[h]

man, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545, 10686. Such was the signification of the loaves that were on the table in the tabernacle, n. 3478, 9545. Sacrifices in general were called bread, n. 2165. Bread includes all food, n. 2165; and thus signifies all heavenly and spiritual food, n. 276, 680, 2165, 2177, 3478, 6118, 8410.

[h] Every good has its delight from use and according to use, and also its quality; hence such as the use is, such is the good, n. 3049, 4984, 7038. Angelic life consists in the goods of love and charity, thus in performing uses, n. 454. By the Lord, and hence by angels, only ends, which are uses, are looked at in man, n. 1317, 1645, 5854. The Lord's kingdom is a kingdom of uses, thus of ends, n. 454, 696,

Further it should be known that man is the means by which the natural world is conjoined with the spiritual, or that he is the medium of conjunction. For in him are both natural and spiritual world (see above n. 57); and for this reason, as far as he is spiritual he is a medium of conjunction, but as far as he is natural and not spiritual he is not a medium of conjunction. Still there continues without the mediumship of man a Divine influx into the world, and also into the things of the world in man, but not into his rational faculty.

113. As all things in accordance with Divine order correspond to heaven, so all things contrary to Divine order correspond to hell. The things that correspond to heaven all have reference to good and truth, but those that correspond to hell have reference to evil and falsity.

114. Something is now to be said about the knowledge of correspondences and its use. It was said above that the spiritual world, which is heaven, is conjoined to the natural world by means of correspondences; and hence by means of correspondences there is given to man communication with heaven. For the angels of heaven do not, like man, think from natural things. Consequently, when man is in a knowledge of correspondences, he can be in company with angels as to the thoughts of his mind, and so be conjoined to them as to his spiritual or internal man. In order that there might be conjunction of heaven with man, the Word was written wholly by correspondences, all and

1103, 3645, 4054, 7038. To serve the Lord is to perform uses, n. 7038. All and each of the things in man have been formed for use, n. 3565, 4104, 5189, 9297; and from use, so that use is prior to the organic forms in man through which use is performed, because use is from the inflowing of the Lord through heaven, n. 4223, 4926. Man's interiors, that are of his mind, when he grows to maturity, are formed also from use and for use, n. 1964, 6815, 9297. Hence man is such as are the uses with him, n. 1568, 3570, 4054, 6571, 6935, 6938, 10284. Uses are the ends for the sake of which [all is done], n. 3565, 4054, 4104, 6815. Use is the first and the last, thus the all of man, n. 1964.

each of the things in it being correspondent.[i] And so if man were in a knowledge of correspondences, he would understand the Word as to its spiritual sense, and from this there would be given him to know arcana of which he sees nothing in the sense of the letter. For in the Word there is a literal sense and there is a spiritual sense. The literal sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven; and because the conjunction of heaven with the world is by correspondences, therefore such a Word was given in which everything, even to an iota, has its correspondence.[k]

115. I have been instructed from heaven that the most ancient men on our earth, who were celestial men, thought from correspondences themselves, and the natural things of the world before their eyes served them for means of thinking in this way; and being such, they were in fellowship with angels and spoke with them. Thus through them heaven was conjoined to the world, and from this that time was called the golden age, of which ancient writers say that the inhabitants of heaven dwelt with men and associated with them as friends with friends. But after their times those succeeded who thought, not from correspondences themselves, but from a knowledge of correspondences, and then, too, there was conjunction of heaven with man, but not so intimate. Their time is what is called the silver age. Afterward those succeeded who indeed knew correspondences, but did not think from this knowledge, because they were in natural good and not, like those before them, in spiritual good. Their time was called the copper age. After this man became successively external and at length corporeal, and then the knowledge of correspondences was

[i] The Word is written wholly by correspondences, n. 8615. By the Word man has conjunction with heaven, n. 2899, 6943, 9396, 9400, 9401, 10375, 10452.

[k] The spiritual sense of the Word is treated of in the little work on The White Horse spoken of in the Apocalypse.

wholly lost and with it acquaintance with heaven and with many things of heaven. That those ages were named from gold, silver, and copper, was also from correspondence,[l] since from correspondence gold signifies celestial good in which were the most ancient people, silver spiritual good in which were the ancient people who succeeded, and copper natural good in which were their next posterity. But iron, from which the last age takes its name, signifies hard truth without good.

THE SUN IN HEAVEN.

116. In heaven the sun of the world does not appear, nor anything from that sun, because it is all natural. Nature in fact has its beginning from this sun, and whatever is produced by means of it is called natural. But what is spiritual, in which heaven is, is above nature and wholly distinct from what is natural; nor do the two communicate except by correspondences. The nature of the distinction between them may be understood from what has been already said about degrees (n. 38), and the nature of the communication from what has been said in the two preceding chapters about correspondences.

117. But though the sun of the world does not appear in heaven, nor anything from that sun, yet there is a sun there, light and heat and all things as in the world, with innumerable more, but not from the same origin; for the things in heaven are spiritual, and the things in the world are natural. The Sun of heaven is the Lord, the light there is Divine truth, and the heat is Divine good, which proceed

[l] Gold from correspondence signifies celestial good, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. Silver signifies spiritual good, or truth from celestial origin, n. 1551, 1552, 2954, 5658. Copper signifies natural good, n. 425, 1551. Iron signifies truth in the ultimate of order, n. 425, 426.

from the Lord as a Sun. From this origin are all things that exist and are seen in the heavens. But of the light and heat and things existing from them in heaven, we shall speak in the following chapters — in this chapter only of the Sun. That in heaven the Lord is seen as the Sun, is because He is Divine Love, from which all spiritual things exist, and by means of the sun of the world all natural things. This Love is what shines as the Sun.

118. That the Lord is actually seen in heaven as the Sun, has not only been told me by angels, but has also been given me at times to see. What, then, I have heard and seen of the Lord as the Sun, I would here describe in few words. The Lord is seen as the Sun, not in heaven, but high above the heavens; and not directly over head, or in the zenith, but before the face of the angels, in middle altitude, in two distinct places, one before the right eye and the other before the left eye, at a marked distance. Before the right eye He appears just like a sun, in fieriness and magnitude like the sun of the world. But before the left eye He appears, not as a sun, but as a moon, in magnitude and whiteness like the moon of our earth, but with more splendor and surrounded with as it were several little moons, of similar whiteness and splendor. That the Lord is seen in two places with such difference, is because He is seen by every one according as He is received by him, thus in one manner by those who receive Him with the good of love, and in another by those who receive Him with the good of faith. By those who receive Him with the good of love, He is seen as a sun, fiery and flamy according to the reception. These are in His celestial kingdom. But by those who receive Him with the good of faith, He is seen as a moon, white and beaming according to the reception. These are in His spiritual kingdom.[a] The reason

[a] The Lord is seen in heaven as the Sun, and is the Sun of heaven, n. 1053, 3636, 3643, 4060. The Lord is seen as the Sun by those who are in His celestial kingdom, where love to Him reigns, and as the

is that the good of love corresponds to fire, and hence fire in the spiritual sense is love; and the good of faith corresponds to light, and light also in the spiritual sense is faith.[b] That the Lord appears before the eyes is because the interiors, which are of the mind, see through the eyes, from the good of love through the right eye, and from the good of faith through the left eye;[c] for all things at the right with an angel, and also with man, correspond to good from which is truth; and all at the left to truth which is from good.[d] The good of faith is in its essence truth from good.

119. From this it is that in the Word the Lord as to love is compared to the sun, and as to faith to the moon; and also that love from the Lord to the Lord is signified by the sun, and faith from the Lord in the Lord is signified by the moon, as in the following passages: *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days* (Isa. xxx. 26). *And when I shall extinguish thee, I will cover the heavens and make the stars thereof dark; I will cover the sun with*

Moon by those who are in His spiritual kingdom, where charity to the neighbor and faith reign, n. 1521, 1529–31, 1837, 4696. The Lord is seen as the Sun at a middle altitude before the right eye, and as the Moon before the left eye, n. 1053, 1521, 1529–31, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. The Lord has been seen as the Sun and as the Moon, n. 1531, 7173. The Lord's Divine Itself is far above His Divine in heaven, n. 7270, 8760.

[b] Fire in the Word signifies love in either sense, n. 934, 4906, 5215. Holy or heavenly fire signifies the Divine Love, 934, 6314, 6832; infernal fire the love of self and the world and every lust of those loves, n. 1861, 5071, 6314, 6832, 7575, 10747. Love is the fire of life, and life itself is really from it, n. 4090, 5071, 6032, 6314. Light signifies the truth of faith, n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

[c] The sight of the left eye corresponds to the truths of faith, and the sight of the right eye to their goods, n. 4410, 6923.

[d] The things on man's right relate to good from which is truth, and those on his left to truth from good, n. 9495, 9604.

a cloud, and the moon shall not make her light to shine. All the luminaries of light of heaven will I make dark over thee, and set darkness upon thy land (Ezek. xxxii. 7, 8). *I will darken the sun in his going forth and the moon shall not cause her light to shine* (Isa. xiii. 10). *The sun and the moon shall be dark, and the stars shall withdraw their shining. . . . The sun shall be turned into darkness and the moon into blood* (Joel ii. 10, 31; iii. 15). *The sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth* (Rev. vi. 12, 13). *Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29). So also in other passages. By the sun is here signified love, and by the moon faith, and by stars knowledges of good and truth.[e] They are said to be darkened, to lose their light, and to fall from heaven when they are no more. That the Lord is seen as the Sun in heaven is evident also from His appearance when transfigured before Peter, James, and John, that *His face shone as the sun* (Matt. xvii. 2). The Lord was seen in this manner by those disciples when they were withdrawn from the body and were in the light of heaven. It was for this reason that the Ancients, with whom was a representative church, turned the face to the sun in the east when they were in Divine worship; and it is on this account that an eastern aspect was given to temples.

120. How great is the Divine Love and of what quality may appear from comparison with the sun of the world, as most ardent and, if you will believe it, much more ardent than that sun. For this reason the Lord as the Sun does not flow immediately into the heavens, but the ardor of His love is tempered on the way by degrees. The temperings appear as radiant belts around the Sun; and furthermore the angels are veiled with a thin accommodating

[e] Stars and constellations in the Word signify knowledges of good and truth, n. 2495, 2849, 4697.

cloud, lest they should be harmed by the inflowing love.[f] For this reason the heavens are more or less near according to their reception. The higher heavens, because they are in the good of love, are nearest to the Lord as the Sun; and the lower heavens, because they are in the good of faith, are more remote from Him. But they who are in no good, as those who are in hell, are most remote, and varying in remoteness according as they are in opposition to good.[g]

121. When however the Lord is seen in the midst of heaven, which is often the case, He is not seen encompassed with the Sun, but in the form of an angel, yet distinguished from angels by the Divine beaming through the face; for He is not there in person, since in person the Lord is constantly encompassed with the Sun, but is in presence by His look. For in heaven it is a common thing for persons to be seen as present where their look is fixed, or terminated, although this be very far from the place where they really are. This presence is called the presence of internal sight, of which we shall speak again. I have also seen the Lord out of the Sun, in the form of an angel, a little below the Sun in its altitude; and again near

[f] Of what nature and how great is the Lord's Divine Love, illustrated by comparison with the fire of the sun of the world, n. 6834, 6849, 8644. The Lord's Divine Love is love toward the whole human race to save it, n. 1820, 1865, 2253, 6872. The love first going forth from the fire of the Lord's love does not enter heaven, but is seen as radiant belts about the Sun, n. 7270. The angels are also veiled with a corresponding thin cloud, lest they be harmed by the inflowing of the burning love, n. 6849.

[g] The Lord's presence with the angels is according to their reception of the good of love and faith from Him, n. 904, 4198, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811. The Lord appears to each one according to his quality, n. 1861, 3235, 4198, 4206. The hells are removed from the heavens because they cannot bear the presence of the Divine Love from the Lord, n. 4299, 7519, 7738, 7989, 8137, 8265, 9327. For this reason the hells are far removed from the heavens, and this is the great gulf, n. 9346, 10187.

by, in like form, with beaming face. Once too He was seen in the midst of angels, as a flame-like radiance.

122. The sun of the world appears to the angels as something dark opposite to the Sun of heaven, and the moon as something obscure opposite to the Moon of heaven, and this constantly. The reason is that the world's fieriness corresponds to the love of self, and the light therefrom corresponds to what is false from that love; and the love of self is directly opposed to the Divine Love, and what is false from that love is directly opposed to the Divine Truth; and what is opposed to the Divine Love and the Divine Truth is darkness to the angels. This is why to adore the sun of this world and the moon and to bow down to them, signifies in the Word to love self and the falses which are from self-love, and those who worship them were to be cut off (Deut. iv. 19; xviii. 3, 4, 5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Apoc. xvi. 8; Matt. xiii. 6).[h]

123. Since the Lord is seen in heaven as the Sun, from the Divine Love which is in Him and from Him, all in the heavens turn constantly to Him, those in the celestial heaven as to the Sun, and those in the spiritual heaven as to the Moon. But those who are in hell turn to the darkness and obscurity which are in the opposite direction, thus backward from the Lord; for the reason that all who are in the hells are in the love of self and the world, thus opposed to the Lord. Those who turn to the darkness which is in the place of the sun of the world, are in the hells behind and are called genii; but those who turn to the obscurity which is in the place of the moon, are in the hells more in front and are called spirits. This is why those in

[h] The sun of the world is not seen by the angels, but in its place something dark, behind, opposite to the Sun of heaven or the Lord, n. 7078, 9755. Sun in the opposite sense signifies the love of self, n. 2441; and in this sense by adoring the sun is signified to adore what is contrary to heavenly love or to the Lord, n. 2441, 10584. The Sun of heaven is thick darkness to those who are in the hells, n. 2441.

the hells are said to be in darkness, and those in the heavens in light. Darkness signifies falsity from evil, and light truth from good. That they turn in this way is because all in the other life look to what reigns in their interiors, thus to their loves, and interiors make the face of an angel and a spirit; and in the spiritual world there are not fixed quarters, as in the natural world, but the face is what determines them. Man too as to his spirit turns in like manner, backward from the Lord if in the love of self and the world, and toward Him if in love to Him and the neighbor. But man does not know this, because he is in the natural world, where quarters are fixed according to the rising and setting of the sun. This, however, since it cannot be easily comprehended by man, will be illustrated hereafter, when we treat of Quarters, Space, and Time in heaven.

124. Because the Lord is the Sun of heaven and all things that are from Him look to Him, the Lord is also the common centre, from which is all direction and determination.[i] And so also all things beneath are in His Presence and under His auspices, both in the heavens and on the earths.

125. Now then may be seen in clearer light what was said and shown in previous chapters about the Lord, that He is the God of heaven (n. 2–6); that His Divine makes heaven (n. 7–12); that the Lord's Divine in heaven is love to Him and charity toward the neighbor (n. 13–19); that there is a correspondence of all things of the world with heaven, and through heaven with the Lord (n. 87–115); as also that the sun and moon of the world are correspondences (n. 105).

[i] The Lord is the common centre to which all things of heaven turn, n. 3633.

LIGHT AND HEAT IN HEAVEN.

126. THAT there is light in heaven those cannot apprehend who think only from nature; when yet in the heavens there is light so great that it exceeds by many degrees the noonday light of the world. This light I have often seen, even at evening and in the night. At first I wondered when I heard angels say that the light of the world is scarcely more than shade in comparison with the light of heaven; but now that I have seen, I can bear witness that it is so. The brightness and splendor of the light of heaven are such as cannot be described. All that I have seen in the heavens has been seen in that light, and thus more clearly and distinctly than things in this world.

127. The light of heaven is not natural, as the light of the world, but it is spiritual, since it is from the Lord as the Sun, and this Sun is the Divine Love, as has been shown in the foregoing chapter. What proceeds from the Lord as the Sun is called in the heavens Divine truth, but in its essence is Divine good united to Divine truth. From this the angels have light and heat, from Divine truth light, and from Divine good heat. Hence it may be evident that the light of heaven, because from such a source, is spiritual and not natural, and likewise the heat.[a]

128. That Divine truth is light to angels, is because angels are spiritual, and not natural. Spiritual beings see from their Sun, and natural from theirs. Divine truth is that from which angels have understanding, and their understanding is their inner sight, which flows into and produces their outer sight. Hence what is seen in heaven

[a] All light in heaven is from the Lord as the Sun, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Divine truth proceeding from the Lord appears in heaven as light, and furnishes all the light of heaven, 3195, 3223, 5400, 8644, 9399, 9548, 9684.

from the Lord as the Sun, is seen in light.[b] Since this is the source of light in heaven, the light is varied according to the reception of Divine truth from the Lord; or—which is the same thing—according to the intelligence and wisdom in which the angels are. And so the light is different in the celestial kingdom from what it is in the spiritual kingdom, and different in each society. The light in the celestial kingdom appears flamy, because the angels there receive light from the Lord as the Sun; but the light in the spiritual kingdom is white, because the angels there receive light from the Lord as the Moon (see above, n. 118). So too the light differs in different societies, and again in each society, those being in greater light who are in the middle, and those in less who are in the circumference (see n. 43). In a word, angels have light in the same degree in which they are recipients of the Divine truth, that is, in intelligence and wisdom from the Lord.[c] Hence the angels of heaven are called angels of light.

129. Because the Lord in the heavens is Divine truth and the Divine truth there is light, the Lord in the Word is called Light, and so is all truth from Him, as in the following passages. *Jesus said, I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life* (John viii. 12). *As long as I am in the world, I am the light of the world* (John ix. 5). *Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light* (John xii. 35, 36). *I am come a light*

[b] The light of heaven illumines both the sight and the understanding of angels and spirits, n. 2776, 3138.

[c] The light in heaven is according to the angels' intelligence and wisdom, n. 1524, 1529, 1530, 3339. The differences of light in the heavens are as many as are the angelic societies, since there are endless varieties in the heavens as to good and truth, and so as to wisdom and intelligence, 684, 690, 3241, 3744, 3745, 4414, 5598, 7236, 7833, 7836.

into the world, that whosoever believeth in Me should not abide in darkness (John xii. 46). *Light is come into the world, and men loved darkness rather than light* (John iii. 19). John says of the Lord, *This is the true light, which lighteth every man* (John i. 9; see also ver. 4). *The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up* (Matt. iv. 16). *I will give Thee for a covenant of the people, for a light of the Gentiles* (Isa. xlii. 6). *I have established Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth* (Isa. xlix. 6). *And the nations of them which are saved shall walk in His light* (Apoc. xxi. 24). *O send out Thy light and Thy truth; let them lead me* (Psalm xliii. 3). In these and other passages the Lord is called light from Divine truth, which is from Him; and the truth itself is also called light. Since light in the heavens is from the Lord as the Sun, when He was transfigured before Peter, James, and John, *His face shone as the sun and His raiment was white as the light* (Matt. xvii. 2). *And His raiment became shining, exceeding white as snow, so as no fuller on earth can white them* (Mark ix. 3). The Lord's garments had this appearance because they represented Divine truth which is from Him in the heavens. Garments in the Word also signify truths,[d] on which account it is said in David, *Jehovah, Thou coverest Thyself with light as with a garment* (Psalm civ. 2).

130. That the light in the heavens is spiritual and is Divine truth, may be concluded also from this, that man too has spiritual light, and from this light enlightenment, so far as he is in intelligence and wisdom from Divine truth. Man's spiritual light is the light of his understanding, whose objects are truths, which he arranges analytically into orders,

[d] Garments in the Word signify truths, because these clothe good, 1073, 2576, 5248, 5319, 5954, 9216, 9952, 10536. The Lord's garments when He was transfigured, signified Divine truth proceeding from His Divine love, 9212, 9216.

forms into reasons, and from them draws conclusions in series.[e] That it is real light from which the understanding sees such things, the natural man does not know, because he does not see it with his eyes nor perceive it by thought; and yet many know the light and distinguish it from natural light, in which are those who think naturally and not spiritually. They think naturally who look only into the world and attribute all things to nature, but they think spiritually who look to heaven and attribute all things to the Divine. That the light which enlightens the mind is true light, quite distinct from the light which is called natural light [*lumen*], has many times been given me to perceive and also to see. I have been elevated into that light interiorly by degrees, and as I was elevated my understanding became enlightened, till at length I perceived what I did not perceive before, and at last such things as I could not even comprehend by thought from natural light. I was sometimes indignant that these things were not comprehended in natural light, when they were so clearly and plainly perceived in the light of heaven.[f] Because the understanding has its light, it is said of it, as of the eye, that it sees and is in light when it perceives, and that it is in obscurity and shade when it does not perceive, and so on.

e The light of heaven illumines man's understanding and by reason of it man is rational, 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569. The understanding is enlightened because it is a recipient of truth, 6222, 6608, 10659. The understanding is enlightened so far as man receives truth in good from the Lord, 3619. The understanding is such as are the truths from good, from which it is formed, 10064. The understanding has light from heaven, as the sight has light from the world, 1524, 5114, 6608, 9128. The light of heaven from the Lord is always present with man, but it flows in so far only as man is in truth from good, 4060, 4214.

f When man is elevated from the sensual, he comes into milder light, and at length into heavenly light, 6313, 6315, 9407. There is actual elevation into the light of heaven when man comes into intelligence, 3190. How great a light was perceived when I was withdrawn from worldly ideas, 1526, 6608.

131. Since the light of heaven is Divine truth, this light is also Divine wisdom and intelligence, and therefore the same is meant by being elevated into the light of heaven as by being elevated into intelligence and wisdom and being enlightened. For this reason the light with angels is just in the same degree as their intelligence and wisdom. Because the light of heaven is Divine wisdom, in that light all are known as to their quality; every one's interiors lie open to view in his face just as they are, and not the least thing is hid. Interior angels also love that all things with them should lie open, since they will nothing but good. It is otherwise with those beneath heaven, who do not will what is good; they for this reason fear greatly to be seen in the light of heaven. And, wonderful to tell, those in hell appear to one another as men, but in the light of heaven as monsters, of horrid face and form, the very form of their own evil.[g] And so with man as to his spirit when seen by angels, if good he appears as a man, beautiful according to his good, if evil as a monster, ugly according to his evil. From this it is plain that all things are made manifest in the light of heaven, and this because the light of heaven is Divine truth.

132. Since Divine truth is light in the heavens, all truths, wherever they are, whether within an angel or without him, even whether within the heavens or without, shine with light. Yet truths without the heavens do not shine like truths within, but they shine coldly, like something snowy without heat, since they do not draw their essence from good as do truths within the heavens. That cold light therefore vanishes when the light of heaven falls on it, and if there is evil underneath, is turned into darkness. This I have sometimes seen, with many other noteworthy things about the shining of truths, which are here passed by.

[g] Those who are in the hells in their own light, which is light as from burning coals, appear to themselves as men, but in the light of heaven are seen as monsters, 4532, 4533, 4674, 5057, 5058, 6605, 6626.

133. To speak now of the heat of heaven — in its essence this heat is love. It comes forth from the Lord as the Sun, which is Divine Love in the Lord and from the Lord — as has been shown in the preceding chapter. From this it is plain that the heat of heaven is spiritual, as well as the light of heaven, because from the same source.[h] There are two things which come forth from the Lord as the Sun, Divine truth and Divine good; Divine truth is manifested in the heavens as light, and Divine good as heat; but Divine truth and Divine good are so united that they are not two, but one. And yet with angels they are separated, for there are angels who receive Divine good more than Divine truth, and there are those who receive Divine truth more than Divine good. The former are in the Lord's celestial kingdom, and the latter in His spiritual kingdom. The most perfect angels are those who receive both in like degree.

134. The heat of heaven, like the light of heaven, is everywhere varied, differing in the celestial kingdom from what it is in the spiritual kingdom, and differing in each society — not only in degree but also in quality. It is more intense and more pure in the Lord's celestial kingdom, because the angels there receive Divine good more; and less intense and pure in His spiritual kingdom, because the angels there receive Divine truth more. In each society, too, the heat varies according to reception. There is heat also in the hells, but unclean.[i] The heat of heaven is what is meant by sacred and heavenly fire, and the heat of hell

[h] There are two sources of heat and also two sources of light, the sun of the world and the Sun of heaven, 3338, 5215, 7324. Heat from the Lord as the Sun is affection of love, 3636, 3643. Hence spiritual heat is in its essence love, 2146, 3338, 3339, 6314.

[i] There is heat in the hells, but unclean, 1773, 2757, 3340. And the odor from it is as the odor from dung and excrement in the world, and in the worst hells as the odor of dead bodies, 814, 815, 817, 943, 944, 5394.

by profane and infernal fire. By both is meant love, but by heavenly fire love to the Lord and the neighbor, and every affection of these loves; and by infernal fire love of self and of the world and every lust of these loves. That love is heat from a spiritual source is evident from growing warm with love; for a man is kindled and grows warm according to its nature and degree, and its heat is shown when opposed. So it is common to speak of being kindled, of growing warm, of burning, of boiling, of being on fire, both in regard to the affections of the love of good, and also to the lusts of the love of evil.

135. That love coming forth from the Lord as the Sun is felt in heaven as heat, is because the interiors of the angels, from the Divine good that is from the Lord, are in love, and hence their exteriors which thereby grow warm are in heat. For this reason, in heaven heat and love so correspond to each other that every one there is in heat such as is his love, according to what was said just above. The heat of the world does not enter heaven at all, because it is too gross, and is natural, not spiritual. It is otherwise with men, because they are in both the spiritual world and the natural world. They as to their spirit grow warm just according to their loves, but as to the body they grow warm from both the heat of their spirit and from the heat of the world. The former flows into the latter, because they correspond. What is the nature of the correspondence of both kinds of heat may be evident from animals, that their loves, chief of which is that of producing offspring of their race, burst forth into activity according to the presence and influence of heat from the sun of the world, which is only in spring and summer time. They are much mistaken who think that the world's heat flows in and produces the loves, for there is no influx from natural into spiritual, but only from spiritual into natural: this influx is from Divine order, but the other would be contrary to this order.[k]

[k] There is spiritual influx, but not physical, thus there is influx from

136. Angels like men have understanding and will. The light of heaven makes the life of their understanding, because this light is Divine truth and Divine wisdom therefrom; and the heat of heaven makes the life of their will, because the heat of heaven is Divine good and Divine love therefrom. The very life itself of angels is from heat, but not from light, except so far as heat is in it. That life is from heat is manifest, for when heat is removed life perishes. So it is with faith without love, or with truth without good; for truth called the truth of faith is light, and good called the good of love is heat.[l] These things are seen more plainly from the world's heat and light to which the heat and light of heaven correspond. From the world's heat, joined with light, all things on the earth are quickened and grow, as in spring and summer; but from light separate from heat nothing is quickened to grow, but all things lie torpid and die, as in winter, when heat and light are not conjoined, heat being absent though light remains. From this correspondence heaven is called paradise, since there truth is joined to good, or faith to love, as light to heat in spring time on the earth. From these things the truth is now more clearly evident, which was stated in its own chapter (n. 13–19), that the Divine of the Lord in heaven is love to Him and charity toward the neighbor.

137. It is said in John, *In the beginning was the Word and the Word was with God, and God was the Word. . . . All things were made through Him, and without Him was*

the spiritual world into the natural, but not from the natural world into the spiritual, 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110.

[l] Truths without good are not in themselves truths, because they have no life; for truths have all their life from good, 9603. Thus they are as a body without a soul, 3180, 9154. Truths without good are not accepted by the Lord, 4368. What truth is without good, thus what faith is without love, and what truth is from good, or faith from love, 1949–51, 1964, 5830, 5951. It comes to the same thing whether you say truth or faith, and good or love, since truth is of faith and good is of love, [2231,] 2839, 4352, 4997, 7178, 7623, 7624, 10367.

not anything made that was made. In Him was life, and the life was the light of men. . . . He was in the world and the world was made through Him. . . . And the Word was made flesh and dwelt among us, and we beheld His glory (i. 1–14). That it is the Lord who is meant by the Word is plain, for it is said that the Word was made flesh; but what is more particularly meant by the Word has not yet been known, and so is to be told. The Word in this passage is the Divine truth, which is in the Lord and from the Lord.[m] For this reason He is also called the light, which is the Divine truth, as has been already shown in this chapter. That all things were created and made through the Divine truth, will now be explained. In heaven the Divine truth has all power, and without it there is no power at all.[n] All angels from the Divine truth are called powers, and are powers just so far as they are recipients or receptacles of it. By it they prevail over the hells and over all who oppose them. A thousand enemies there cannot stand against a single ray of the light of heaven, which is Divine truth. And because angels are angels from their reception of Divine truth, it follows that the whole heaven is from no other source, since heaven consists of angels. That there is so great power in Divine truth those cannot believe who have no other idea of truth than as of thought or speech, in which there is no power in itself, except as others do it from obedience. But in Divine truth there is power in it-

[m] Word in the Sacred Scripture signifies various things, namely, speech, thought of the mind, everything which really exists and is anything, and in the supreme sense the Divine truth, and the Lord, 9987. Word signifies Divine truth, 2803, 2894, 4692, 5075, 5272, 9383, 9987. Word signifies the Lord, 2533, 2859.

[n] That the Divine truth proceeding from the Lord is what has all power, 6948, 8200. All power in heaven belongs to truth from good, 3091, 3563, 6344, 6423, 8304, 9643, 10019, 10182. Angels are called powers and are powers from the reception of Divine truth from the Lord, 9639. Angels are recipients of Divine truth from the Lord and therefore in the Word are called gods, 4295, 4402, 7873, 8192, 8301.

self, and such power that by means of it heaven is created and the world is created, with all things therein. That there is such power in Divine truth may be illustrated by two comparisons, by the power of truth and good in man, and by the power of light and heat from the sun in the world. By the power of truth and good in man — since all things that man does, he does from his understanding and will, from the will by means of good and from the understanding by means of truth; for all things in the will have reference to good, and all things in the understanding have reference to truth.[o] From good and truth, then, man moves his whole body, and a thousand things therein rush with one accord to do their will and pleasure. From this it is manifest that the whole body is formed for subservience to good and truth and, consequently, that it is formed from good and truth. By the power of heat and light from the sun in the world — since all things that grow in the world, as trees, grain, flowers, grasses, fruits, and seeds, exist in no other way than by the heat and light of the sun; from which it is manifest what power of production there is in that heat and light. What then must be the power in Divine light, which is Divine truth, and in Divine heat, which is Divine good! from which because heaven exists, the world also exists, since the world exists by means of heaven, as has been already shown. From these things it may be evident how it is to be understood that all things were made through the Word, and that without the Word nothing was made that was made; and also that the world was made through Him, that is, through the Divine truth from the Lord.[p] For the same reason in the book of cre-

[o] The understanding is recipient of truth, and the will recipient of good, 3623, 6125, 7503, 9300, 9930. Therefore all things in the understanding have reference to truths, whether they are really truths or are believed to be by man, and all things in the will in like manner have reference to goods, 803, 10122.

[p] Divine truth proceeding from the Lord is the only real thing,

ation, light is first spoken of and then the things that are from the light (Gen. i. 3, 4). Hence also all things in the universe, both in heaven and in the world, have reference to good and truth and to their conjunction, in order to be anything.

139.* It is to be known that the Divine good and the Divine truth which are from the Lord as the Sun in the heavens, are not in the Lord, but from the Lord. In the Lord is only Divine Love, which is the Being [*Esse*] from which the Divine good and Divine truth exist. Existing from Being is meant by proceeding. This too may be illustrated by comparison with the sun of the world. Heat and light in the world are not in the sun but from the sun. In the sun is only fire, and from this heat and light proceed.

140. Since the Lord as the Sun is Divine Love, and Divine Love is Divine good itself, therefore the Divine which proceeds from Him, which is His Divine in heaven, is for the sake of distinction called Divine truth, although it is Divine good united to Divine truth. This Divine truth is what is called the Holy proceeding from Him.

THE FOUR QUARTERS IN HEAVEN.

141. In heaven as in the world there are four quarters, east, south, west, and north, determined in the one world as in the other by its sun; in heaven by the Sun of heaven, which is the Lord, in the world by the sun of the world. And yet there is much difference. In the first place, it is called south in the world where the sun is in its greatest altitude above the earth, north where it is in its opposite position beneath the earth, east where it rises at the equi-

6880, 7004, 8200. By means of Divine truth all things are created and made, 2803, 2884, 5272, 7678.

* [No number 138 is found in the original.]

nox, and west where it then sets. Thus in the world all the quarters are determined from the south. But in heaven it is called east where the Lord is seen as the Sun, opposite is the west, at the right in heaven is the south, and at the left the north; and this in every turning of their face and body. Thus in heaven all the quarters are determined from the east. The reason why it is called the east [*Orient*] where the Lord is seen as the Sun, is, that all origin [*origo*] of life is from Him as the Sun; and also as far as angels receive heat and light, or love and intelligence from the Lord, so far He is said to arise [*exoriri*] with them. Hence also it is that in the Word the Lord is called the East [*Orient*].[a]

142. Another difference is that to the angels the east is always before the face, the west behind, the south to the right, and the north to the left. But since this cannot easily be comprehended in the world, for the reason that man turns his face to every quarter, it shall be explained. The whole heaven turns itself to the Lord as to its common centre, and so all the angels turn themselves to Him. On earth also, as is well known, all things have direction toward a common centre; but the direction in heaven differs from that in the world, inasmuch as in heaven they turn the front parts to the common centre, but in the world the lower parts of the body. This direction in the world is what is called centripetal force, and also gravitation. The interiors of angels are really turned to the front, and since they present themselves in the face, therefore the face is what determines the quarters.[b]

143. But that in every turning of the face and body the

[a] The Lord is the east in the supreme sense, because He is the Sun of heaven, which is always rising and never setting, 101, 5097, 9668.

[b] All in heaven turn to the Lord, 9828, 10130, 10189, 10420. The angels however do not turn themselves to the Lord, but the Lord turns them to Himself, 10189. The presence of angels is not with the Lord, but the presence of the Lord is with angels, 9415.

angels have still the east before the face, is yet more difficult of comprehension in the world, because of man's having each quarter before his face according as he turns, and must also be explained. Angels like men turn their faces and bend their bodies in every direction, and yet have always the east before their eyes. But the turnings of angels are not the same as the turnings of men, since they are from another origin. They appear indeed like, but yet are not like. The reigning love is the origin with angels, and from this are all determinations of direction with both angels and spirits; for, as has just been said, their interiors are actually turned toward their common centre, thus in heaven to the Lord as the Sun. On this account, since their love is continually before their interiors, and the face exists from the interiors, being their outward form, they have always before the face their reigning love. Thus in the heavens it is the Lord as the Sun, because it is from Him they have their love.[c] And since the Lord Himself is in His own love in angels, it is the Lord who causes them to look to Him whithersoever they turn. These matters cannot be explained any farther now, but in subsequent chapters, particularly where we treat of representations and appearances, and of time and space in heaven, they will be presented more clearly to the understanding. That angels have the Lord constantly before the face has been given me to know and perceive from much experience; for, whenever I have been in company with angels, the Lord's presence has been observed before my face, and, though not seen, He was yet perceived in light. Angels too have often

[c] All in the spiritual world constantly turn to their loves, and the quarters there have their beginning and their determination from the face, 10130, 10189, 10420, 10702. The face is formed to correspondence with the interiors, 4791–4805, 5695. Hence the interiors shine forth from the face, 3527, 4066, 4796. With angels the face makes one with the interiors, 4796, 4797, 4799, 5695, 8250. The influx of the interiors into the face and its muscles, 3631, 4800.

declared that it is so. And because the Lord is constantly before the faces of angels, it is said in the world of those who believe in God and love Him, that they have God before their face and their eyes, that they look to Him, and that they see Him. That man speaks in this way is from the spiritual world, from which are many things in human speech, though man knows not whence they are.

144. That there is such a turning to the Lord is one of the wonderful things in heaven. There may be many together in one place, turning the face and body some one way and some another, and yet all see the Lord before them and have every one the south at his right, the north at his left, and the west behind him. Another wonderful thing is that, although angels look always to the east, yet they have also a look toward the other three quarters; but the look to these is of their interior sight, which is of thought. And it is yet another wonderful thing, that in heaven it is never permitted any one to stand behind another and look toward the back of his head, for then the influx of good and truth from the Lord would be disturbed.

145. Angels see the Lord one way, and the Lord sees the angels another way. Angels see the Lord through the eyes; but the Lord sees the angels in the forehead, for the reason that the forehead corresponds to love, and the Lord through love flows into their will, and causes Himself to be seen through the understanding, to which the eyes correspond.[d]

146. The quarters in the heavens which form the Lord's celestial kingdom differ from the quarters in the heavens

[d] The forehead corresponds to heavenly love, and therefore that love is signified by forehead in the Word, 9936. The eye corresponds to the understanding, because the understanding is internal sight, 2701, 4410, 4526, 9051, 10569. For this reason to lift up the eyes and behold, signifies to understand, to perceive, and to observe, 2789, 2829, 3198, 3202, 4083, 4086, 4339, 5684.

which form His spiritual kingdom, for the reason that He is seen by the angels in His celestial kingdom as the Sun, but by the angels in His spiritual kingdom as the Moon; and the east is where the Lord is seen. The distance between the position of the Sun and that of the Moon is thirty degrees, and there is a similar difference in the position of the quarters. That heaven is distinguished into two kingdoms, called the celestial kingdom and the spiritual kingdom, may be seen in its own chapter (n. 20–28); and that the Lord is seen in the celestial kingdom as the Sun, and in the spiritual kingdom as the Moon (n. 118). Nevertheless the quarters of heaven do not on this account become confused, since the spiritual angels cannot ascend to the celestial angels, nor the celestial descend to the spiritual, as may be seen above (n. 35).

147. From this it is manifest what is the nature of the presence of the Lord in the heavens, that He is everywhere, and with every one in the good and truth which proceed from Him; consequently that with angels He is in His own, as was said above (n. 12). The perception of the Lord's presence is in their interiors. From these their eyes see, and thus they see Him out of themselves, because there is continuity [of what is within with what is without]. From this it may be evident in what way it is to be understood that the Lord is in them and they in the Lord, according to His own words, *Abide in Me and I in you* (John xv. 4). *He that eateth My flesh and drinketh My blood abideth in Me and I in him* (John vi. 56). The Lord's flesh signifies Divine good and His blood Divine truth.[e]

148. In the heavens all dwell distinct according to quarters. To the east and west dwell those who are in the good of love, to the east those who are in clear perception

[e] The Lord's flesh in the Word signifies His Divine Human, and the Divine good of His love, 3813, 7850, 9127, 10283. And the Lord's blood signifies Divine truth and the holy of faith, 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210.

of it, to the west those who are in obscure perception of it. To the south and north dwell those who are in wisdom from this good of love, to the south those who are in clear light of wisdom, to the north those who are in obscure light of it. In the same order dwell both the angels of the Lord's spiritual kingdom and those of His celestial kingdom, with difference, however, according to their good of love and their light of truth from good. For, the love in the celestial kingdom is love to the Lord, and the light of truth therefrom is wisdom; but in the spiritual kingdom the love is love toward the neighbor, which is called charity, and the light of truth therefrom is intelligence, which is also called faith (see above, n. 23). There is a difference also as to quarters, these differing in the two kingdoms thirty degrees, as was said just above (n. 146).

149. In like order in reference to one another dwell the angels in each society of heaven, to the east in the society those who are in greater degree of love and charity, to the west those who are in less degree; to the south those who are in greater light of wisdom and intelligence, and to the north those who are in less. They dwell thus distinct because each society represents heaven and also is a heaven in less form (see above, n. 51–58). In like order they sit in their assemblies. They are brought into this order from the form of heaven, from which every one knows his place. It is also provided by the Lord that in each society there be those of every kind, for the reason that heaven is in form everywhere like itself; but yet the arrangement of the whole heaven differs from the arrangement of a society, as what is general from what is particular; for the societies toward the east excel those toward the west, and those toward the south excel those toward the north.

150. From this it is that the quarters in the heavens signify such things as are with those who dwell in them; the east signifies love and its good in clear perception, the west the same in obscure perception; the south wisdom and in-

telligence in clear light, and the north the same in obscure light. And because such is the signification of the quarters in heaven, they have a similar signification in the internal or spiritual sense of the Word,[f] since the internal or spiritual sense of the Word is altogether according to what is in heaven.

151. It is the reverse with those who are in the hells. They do not look to the Lord as the Sun or as the Moon, but backward from the Lord to that darkness which is in the place of the sun of the world, and to the shade which is in place of the earth's moon; those who are called genii to the darkness which is in place of the sun of the world, and those who are called spirits to the shade which is in place of the earth's moon.[g] That the world's sun and the earth's moon do not appear in the spiritual world, but in place of that sun something dark from what is opposed to the Sun of heaven, and in place of that moon something of shade from what is opposed to the Moon of heaven, may be seen above (n. 122). For this reason the quarters to those in the hells are opposite to the quarters of heaven. The east to them is where that darkness and shade are. The west is where the Sun of heaven is. The south is to their right, and the north to their left; and this also in every turning of their body. Nor can they face otherwise, because every direction of their interiors and thus every determination tends and strives that way. That the direction of the interiors and thus the actual determination of all in the other life is according to their love, may be seen above (n. 143). The love of those who are in the hells is

[f] The east in the Word signifies love in clear perception, n. 1250, 3708; the west love in obscure perception, n. 3708, 9653; the south a state of light, or of wisdom and intelligence, n. 1458, 3708, 5672; and the north that state in obscurity, n. 3708.

[g] Who and of what quality they are who are called genii, and who and of what quality they are who are called spirits, n. 947, 5035, 5977, 8593, 8622, 8625.

the love of self and the world, and these loves are what are signified by the sun of the world and the moon of the earth (see n. 122). These loves are also opposite to love to the Lord and love toward the neighbor.[h] This is why they turn backward from the Lord to this darkness and shade. Those who are in the hells dwell also according to their quarters, those who are in evils from the love of self, from their east to their west, and those who are in the falsities of evil from their south to their north. But of this more will be said below when treating of the hells.

152. When any evil spirit comes among the good, the quarters there are wont to be so confused that the good scarcely know where their east is. This I have sometimes seen take place and have also heard of it from spirits, who made complaint.

153. Evil spirits are sometimes seen turned toward the quarters of heaven and then they have intelligence and perception of truth, but no affection for good; and as soon as they turn back to their own quarters, they are in no intelligence and perception of truth, saying then that the truths which they heard and perceived are not truths but falsities, and they wish falsities to be truths. I am informed in regard to this turning, that with the evil the intellectual part of the mind can be so turned, but not the voluntary part; and that this is so provided by the Lord to the end that every one may be able to see and acknowledge truths, but that no one receives them unless he is in good, since it is good that receives truths and never evil; also that the case is similar with man, in order that he may be amended by means of truths, but that still he is not

[h] They who are in the loves of self and of the world turn themselves backward from the Lord, n. 10130, 10189, 10420, 10702. Love to the Lord and charity toward the neighbor make heaven, as the love of self and the love of the world make hell, because they are opposite, n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7490, 8232, 8678, 10455, 10741–45.

amended any farther than he is in good; and that for this reason man can in like manner be turned to the Lord, but if he is in evil as to life, he immediately turns himself back and confirms in himself the falsities of his evil contrary to the truths which he had understood and seen, and this takes place when he thinks in himself from his interior state.

CHANGES OF STATE OF ANGELS IN HEAVEN.

154. By changes of state of angels are meant their changes as to love and faith, and so as to wisdom and intelligence, thus as to their states of life. States are predicated of life and of what belongs to life; and since angelic life is the life of love and faith, and so of wisdom and intelligence, states are predicated of these and are called states of love and faith, and states of wisdom and intelligence. How these states with angels are changed shall now be told.

155. Angels are not constantly in the same state as to love, and so they are not in the same state as to wisdom; for they have all their wisdom from love and according to love. Sometimes they are in a state of intense love, sometimes in a state of love less intense. The state decreases gradually from its greatest degree to its least. When they are in their greatest degree of love, then they are in the light and warmth of their life, or in their clearness and delight. But when they are in their least degree, then they are in shade and cold, or in their obscurity and undelight. From the last state they return again to the first, and so on. These changes succeed one another with variety. The states succeed one another as do changes of state of light and shade, heat and cold—or as morning, noon, evening, and night—day by day in the world, with ceaseless variety throughout the year. There is also a correspondence of

morning to their state of love in its clearness, of noon to their state of wisdom in its clearness, of evening to their state of wisdom in its obscurity, and of night to a state of no love and wisdom. But it is to be known that there is no correspondence of night with the states of life of those who are in heaven. With them there is a correspondence of the dawn that precedes the morning; but the correspondence of night is with those who are in hell.[i] From this correspondence day and year in the Word signify states of life in general; heat and light, love and wisdom; morning, the first and highest degree of love; noon, wisdom in its light; evening, wisdom in its shade; dawn, the obscurity which precedes the morning; and night, the privation of love and wisdom.[k]

156. Together with the state of the angels' interiors, which are of their love and wisdom, are changed also the states of various things outside of them seen with their eyes; for the things outside take an appearance in accordance with the things within them. But what these things are and what is their nature, will be told presently in the chapter on Representatives and Appearances in heaven.

157. Every angel undergoes and passes through such changes of state, and also every society as a whole, yet every one differently from another, for the reason that they differ in love and wisdom, those in the middle being in a more perfect state than those round about toward the cir-

[i] In heaven there is no state corresponding to night, but to the dawn which precedes morning, n. 6110. The dawn signifies a middle state between the last and the first, n. 10134.

[k] The changes of states as to enlightenment and perception in heaven, are as the times of day in the world, n. 5672, 5962, 6110, 8426, 9213, 10605. A day and a year in the Word signify all states in general, n. 23, 487, 488, 493, 893, 2788, 3462, 4850, 10656. Morning signifies the beginning of a new state, and a state of love, n. 7218, 8426, 8427, 10114, 10134. Evening signifies a state of declining light and love, n. 10134, 10135. Night signifies a state of no love and faith, n. 221, 709, 2353, 6000, 6110, 7870, 7947.

cumference (see above, n. 23 and 128). But it would be tedious to detail the differences, since every one undergoes changes according to the quality of his love and faith. Consequently, one may be in his clearness and enjoyment while another is in his obscurity and want of enjoyment, and this at the same time within the same society; so also the state may be different in one society from what it is in another, and in the societies of the celestial kingdom from what it is in those of the spiritual kingdom. The differences of their changes of state are in general as the differences of the time of day and of season in one region of the earth and another, it being morning with some while with others it is evening, and some have heat while others have cold.

158. I have been informed from heaven why there are there such changes of state. Angels said that there are many causes — first, enjoyment of life and of heaven, which they have from love and wisdom from the Lord, would gradually lose its value if they were in it continually, as happens to those who are in delights and pleasures without variety. Another cause is that they as well as men have something of their own [*proprium*], which is to love themselves; and all in heaven are withheld from this of their own, and so far as they are withheld by the Lord, are in love and wisdom, but so far as they are not withheld, are in the love of self; and because every one loves what is his own and is drawn by it,[l] for this reason they have changes of state or alternations in succession. A third cause is that in this way they may be perfected, since they thus become accustomed to be held in love of the Lord and to be withheld from the love of self; and also that by alternations of enjoyment and lack of enjoyment the per-

[l] Man's *proprium* consists in loving himself, n. 694, 731, 4317, 5660. What is man's own must be separated, that the Lord may be present, n. 1023, 1044. It is also actually separated when any one is held in good by the Lord, n. 9334–36, 9447, 9452–54, 9938.

ception and sense of good may become more exquisite.[m] The angels added that the Lord does not produce their changes of state, since He like the sun is always inflowing with heat and light, that is, with love and wisdom; but the cause is in themselves, forasmuch as they love what is their own and this continually leads them away. This was illustrated by comparison with the sun of the world, that the cause of the changes of state of heat and cold, of light and shade, year by year and day by day, is not in this sun, since it stands unchanged; but the cause is in the earth.

159. It has been shown to me what is the appearance of the Lord as the Sun to angels of the celestial kingdom in their first state, what it is in the second state, and what in the third. The Lord was seen as the Sun, at first flamy and beaming in such splendor as cannot be described. Such it was said is the appearance of the Lord as the Sun to the angels in their first state. Afterward there was seen a great, cloudy belt about the Sun, through which the first flamy and beaming light, from which it had such splendor, began to grow dull. Such it was said is the appearance of the Lord to them in their second state. Then the belt was seen to grow more dense and the Sun to appear less flamy, and this by degrees until at length it became of a shining whiteness. Such it was said is the appearance of the Sun to them in their third state. Lastly that shining whiteness was seen to move to the left toward the Moon of heaven, and to add itself to her light, the Moon then shining with unwonted splendor. It was said that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom, and that changes of state in each kingdom have these alternations; yet not in the whole kingdom at once, but in one society after another. Farther the angels said that these alternations

[m] The angels are being perfected to eternity, n. 4803, 6648. In the heavens one state is never just like another, and hence is perpetual perfection, n. 10200.

are not stated, but come upon them at varied intervals and unawares. They added that the Sun is not really changed in this way, nor does it so change its place, but it has this appearance according to their own successive progressions of state, since the Lord appears to every one according to the quality of his state, thus flamy when they are in intense love, less flamy and at length white when their love subsides; and the quality of their state is represented by the cloudy belt that induces upon the Sun these apparent variations as to flame and light.

160. When angels are in the last of these states, which is when they are in what is of self, they begin to become sad. I have spoken with them in that state and have seen their sadness. But they said that they were in the hope of shortly returning into their former state, and so as it were again into heaven — for it is heaven to them to be withheld from their own selves.

161. There are also changes of state in the hells, but of these we shall speak hereafter when treating of hell.

TIME IN HEAVEN.

162. ALTHOUGH there is a succession and progression of all things in heaven as in the world, yet angels have no notion and idea of time and space, not even knowing what time and space are. We will speak now of time in heaven, and of space in its own chapter.

163. That angels know nothing about time, though all things move onward with them as in the world, without any difference at all, is because in heaven there are not years and days, but changes of state; and where there are years and days there are times, but where there are changes of state there are states.

164. That there are times in the world, is because its sun to appearance advances successively from one degree to

another and makes times that are called times of year, and at the same time revolves about the earth and makes times which are called times of day, and both by stated alternations. Not so with the Sun of heaven. This does not by successive progressions and revolutions make years and days, but to appearance changes of state, and these, as shown in the preceding chapter, not by stated alternations. Hence it is that angels cannot have any idea of time, but in its place an idea of state (see above, n. 154).

165. Since angels have no idea from time, like men in the world, neither have they any idea about time and matters of time. They know nothing of the terms of time, such as year, month, week, day, hour, today, tomorrow, yesterday. When they hear them from man — for angels are always associated with man by the Lord — in place of them they perceive states and what belong to states. Thus man's natural idea is turned into a spiritual idea with angels. For this reason times in the Word signify states, and the terms of time, as named above, signify spiritual things corresponding to them.[a]

166. The same is the case with all things that exist from time, as with the four seasons of the year, spring, summer, autumn, and winter; with the four times of day, morning, noon, evening, and night; and with the four ages of man, infancy, youth, manhood, and old age; and so with all other things that either exist from time or succeed according to time. In thinking of them man thinks from time, but an angel from state, and so what there is in them from

[a] Times in the Word signify states, n. 2788, 2837, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10133, 10605. Angels think without idea of time and space, n. 3404; the reasons, n. 1274, 1382, 3356, 4882, 4901, 6110, 7218, 7381. What a year in the Word signifies, n. 487, 488, 493, 893, 2906, 7828, 10209: what a month, n. 3814: what a week, n. 2044, 3845: what a day, n. 23, 487, 488, 6110, 7680, 8426, 9213, 10132, 10605: what today, n. 2838, 3998, 4304, 6165, 6984, 9939: what tomorrow, n. 3998, 10497: what yesterday, n. 6983, 7114, 7140.

time with man, is turned into an idea of state with an angel. Spring and morning are turned into an idea of the state of love and wisdom as they are with angels in their first state; summer and noon are turned into an idea of love and wisdom such as they are in the second state; autumn and evening, such as in the third state; night and winter, into an idea of such a state as exists in hell. This is why such things are meant by these times in the Word (see above, n. 155). And thus we see how natural things in the thought of man, become spiritual with the angels who are with him.

167. Since angels have no notion of time, they have a different idea of eternity from that which men of the earth have. By eternity they perceive infinite state, not infinite time.[b] I was once thinking about eternity, and by the idea of time could perceive what to eternity might be, namely, without end, but not what from eternity is, and so not what God did from eternity before the creation. When anxiety on this account arose in my mind, I was elevated into the sphere of heaven and thus into the perception in which angels are about eternity, and then it was made clear to me that we must not think of eternity from time, but from state, and then we may perceive what from eternity is — as then happened to me.

168. Angels who speak with men, never speak by natural ideas proper to man, all of which are from time, space, matter, and things analogous thereto, but by spiritual ideas, all of which are from states and their various changes within and without the angels. And yet when angelic ideas, which are spiritual, flow in with men, they are turned in a moment and of themselves into natural ideas proper to man, corresponding perfectly to the spiritual ideas. That this is so is not known to angels or men; but such is all influx of heaven with man. There were angels who were

[b] Men have an idea of eternity with time, but angels without time, n. 1382, 3404, 8325.

admitted more nearly into my thoughts, and even into natural ones in which were many things from time and space; but because they then understood nothing, they suddenly withdrew; and after they had withdrawn, I heard them talking and saying that they had been in darkness. In what ignorance the angels are about time, has been given me to know by experience. There was a certain one from heaven, who was capable of being admitted into natural ideas, such as man has; with whom therefore I afterward spoke as man with man. He at first did not know what it was that I called time, and I was obliged to inform him all about it, how the sun appears to be carried around our earth, and to make years and days, and that in this way years are distinguished into four seasons, and also into months and weeks, and days into twenty-four hours; and that these times recur by stated alternations, and that this is the source of times. On hearing this he wondered, saying that he did not know such things, but what states were. In talking with him I also said, that it is known in the world that in heaven there is no time, since men speak as if they knew it, saying of those who die, that they leave the things of time, and that they pass out of time, by which they mean out of the world. I said also, that some know times to be in their origin states, from this, that they are just according to the states of their affections; short to those who are in agreeable and joyous states, long to those who are in disagreeable and sorrowful ones, and various in states of hope and expectation; for this reason learned men inquire what time and space are, and some also know that time belongs to the natural man.

169. The natural man may suppose that he would have no thought, if the ideas of time, space, and material things, were taken away; for upon these is founded all man's thought.[c] But let him know that the thoughts are limited and confined so far as they partake of time, space, and matter; and that they are unlimited and extended, so far

[c] Man does not think, as angels do, without an idea of time, n. 3404.

as they do not partake of these things, since the mind is so far elevated above corporeal and worldly things. From this angels have wisdom, and such as is called incomprehensible, because it does not fall into such ideas as consist merely of worldly things.

REPRESENTATIVES AND APPEARANCES IN HEAVEN.

170. THE man who thinks from natural light alone, cannot comprehend that there is anything in heaven like what is in the world; and this because from that light he has thought and confirmed himself in the idea, that angels are only minds, and that minds are as it were ethereal spirits, and so have not senses as man has, thus no eyes, and if not eyes, no objects of sight; when yet angels have all the senses that man has, and indeed, much more exquisite; the light too by which they see, is much brighter than the light by which man sees. That angels are men in the most perfect form, and that they enjoy every sense, may be seen above (n. 73–77); and that light in heaven is much brighter than light in the world (n. 126–132).

171. The nature of the things seen by angels in heaven, cannot be described in a few words; for the most part they are like things on earth, but more perfect as to form, and of greater abundance. That there are such things in the heavens, may be evident from those seen by the prophets—as by Ezekiel concerning the new temple and the new earth (described from chap. xl. to xlviii.); by Daniel (from chap. vii. to xii.); by John from the first chapter of the Apocalypse to the last; and from the things seen by others, of which we read both in the historic and prophetic parts of the Word. Such things were seen by them when heaven was opened to them, and heaven is said to be opened, when the interior sight, which is the sight of man's spirit, is opened. For what is in the heavens cannot be seen by

admitted more nearly into my thoughts, and even into natural ones in which were many things from time and space; but because they then understood nothing, they suddenly withdrew; and after they had withdrawn, I heard them talking and saying that they had been in darkness. In what ignorance the angels are about time, has been given me to know by experience. There was a certain one from heaven, who was capable of being admitted into natural ideas, such as man has; with whom therefore I afterward spoke as man with man. He at first did not know what it was that I called time, and I was obliged to inform him all about it, how the sun appears to be carried around our earth, and to make years and days, and that in this way years are distinguished into four seasons, and also into months and weeks, and days into twenty-four hours; and that these times recur by stated alternations, and that this is the source of times. On hearing this he wondered, saying that he did not know such things, but what states were. In talking with him I also said, that it is known in the world that in heaven there is no time, since men speak as if they knew it, saying of those who die, that they leave the things of time, and that they pass out of time, by which they mean out of the world. I said also, that some know times to be in their origin states, from this, that they are just according to the states of their affections; short to those who are in agreeable and joyous states, long to those who are in disagreeable and sorrowful ones, and various in states of hope and expectation; for this reason learned men inquire what time and space are, and some also know that time belongs to the natural man.

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the eyes of man's body, but by the eyes of his spirit; and when it seems good to the Lord, these are opened, while man is withdrawn from the natural light in which he is from the senses of the body, and elevated into spiritual light, in which he is from his spirit. In that light the things in heaven have been seen by me.

172. But the things which are seen in heaven, though they are in great part like those on the earth, still are not like them as to essence; for the things in heaven exist from the sun of heaven, and those on earth from the sun of the world: the things that exist from the sun of heaven are called spiritual, but those that exist from the sun of the world are called natural.

173. The things that exist in heaven do not exist in the same manner as those that exist on earth. All things in heaven exist from the Lord, according to correspondences with the interiors of the angels. For angels have both interiors and exteriors: the things in their interiors, all have relation to love and faith, thus to the will and understanding, since the will and understanding are their receptacles; and their exteriors correspond to their interiors. That exteriors correspond to interiors may be seen above (n. 87–115). This may be illustrated by what was said above about the heat and light of heaven, that angels have heat according to the quality of their love, and light according to the quality of their wisdom (n. 128–134). The case is similar with all other things which present themselves to the senses of angels.

174. When it has been given me to be in company with angels, I have seen what was around them just as I saw things in the world; and so plainly that I would not have known but I was in the world, and in a king's palace. At the same time I spoke with them as man with man.

175. Since all things that correspond to interiors also represent them, they are therefore called REPRESENTATIVES. And because they are varied according to the state of the

interiors of those who behold them, they are called APPEARANCES; although things that appear before the eyes of angels in heaven and are perceived by their senses, are seen and perceived as much to the life as things on earth are seen by man, and even much more clearly, distinctly, and perceptibly. The appearances of this kind in heaven are called real appearances, because they have real existence. But there are also appearances that are not real, which are such as are indeed presented to view, but do not correspond to interiors.[a] Of these we shall speak later.

176. To show what the things are that are presented to the sight of angels according to correspondences, I will here mention just one, for the sake of illustration. To those who are in intelligence there are presented gardens and parks full of trees and flowers of every kind. The trees are planted in most beautiful order, combined into arbors, with arched entrances, and walks around, all of such beauty as words cannot describe. In these walk those who are in intelligence, and gather flowers and weave garlands with which they adorn little children. There are in-

[a] All things seen with the angels are representative, n. 1971, 3213–26, 3475, 3485, 9481, 9457, 9576, 9577. The heavens are full of representatives, n. 1521, 1532, 1619. The representatives are more beautiful as they are more interior in the heavens, n. 3475. Representatives there are real appearances, because from the light of heaven, n. 3485. The Divine influx is turned into representatives in the higher heavens, and thence also in the lower heavens, n. 2179, 3213, 9457, 9481, 9576, 9577. Things are called representative which appear before the eyes of the angels in such forms as are in nature, thus such as are in the world, n. 9457. Internal things are thus turned into external, n. 1632, 2987–3002. The quality of representatives in the heavens, illustrated by various examples, n. 1521, 1532, 1619–28, 1807, 1973, 1974, 1977, 1980, 1981, 2299, 2601, 2761, 2762, 3217, 3219, 3220, 3348, 3350, 5198, 9090, 10276. All things seen in the heavens are according to correspondences, and are called representatives, n. 3213–26, 3475, 3485, 9481, 9457, 9576, 9577. All things which correspond, also represent and likewise signify such things [as they correspond to], n. 2896, 2987, 2989–91, 3002, 3225.

deed species of trees and of flowers there which are not to be found and cannot exist on earth. The trees also bear fruits, according to the good of love in which the intelligent are. They see such things for the reason that a garden and park, and also fruit-trees and flowers, correspond to intelligence and wisdom.[b] That there are such things in heaven is also known on earth, but only to those who are in good and have not extinguished in themselves the light of heaven by natural light and its fallacies; for they think and say, when speaking of heaven, that there are such things there as ear hath not heard and eye hath not seen.

THE GARMENTS WITH WHICH ANGELS APPEAR CLOTHED.

177. SINCE angels are men and live together as men with men on earth, they have garments and dwellings and other such things, yet with the difference that they have all things in greater perfection, because they are in a more perfect state. For as angelic wisdom exceeds human wisdom in such a degree as to be called ineffable, so likewise do all things that are perceived and seen by them; for the reason that all things perceived and seen by angels correspond to their wisdom (see above, n. 173).

178. The garments with which angels are clothed, like other things with them, correspond; and because they correspond, they also really exist (see above, n. 175). Their garments correspond to their intelligence, and so all in the

[b] A garden and paradise signify intelligence and wisdom, n. 100, 108, 3220. What is meant by the garden of Eden and the garden of Jehovah, n. 99, 100, 1588. Of paradises in the other life, how magnificent they are, n. 1122, 1622, 2296, 4528, 4529. Trees signify perceptions and knowledges, from which wisdom and intelligence are derived, n. 103, 2163, 2682, 2722, 2972, 7692. Fruits signify the good of love and charity, n. 3146, 7690, 9337.

heavens are seen clothed according to their intelligence; and because the intelligence of one exceeds that of another, so are the garments of one superior in excellence to those of another. The most intelligent have garments that glow as with flame, and some those that shine as with light; the less intelligent have garments that are bright and white, but without resplendence; and the still less intelligent have garments of various colors. But angels of the inmost heaven are not clothed.

179. Since the angels' garments correspond to their intelligence, they correspond also to truth, as all intelligence is from Divine truth, and so whether you say that angels are clothed according to intelligence, or according to Divine truth, it is the same thing. That the garments of some glow as from flame, and those of others shine as from light, is because flame corresponds to good, and light to truth from good.[a] That the garments of some are bright and white without resplendence, and of others are of various colors, is because the Divine good and truth are less refulgent, and also are variously received, with the less intelligent:[b] brightness also and whiteness correspond to truth,[c] and colors to its varieties.[d] That those in the inmost heaven

[a] Garments in the Word signify truths from correspondence, n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536. Because truths invest good, n. 5248. A covering signifies what is intellectual, because the intellect is the recipient of truth, n. 6378. Shining garments of fine linen signify truths from the Divine, n. 5319, 9469. Flame signifies spiritual good, and the light thence truth from that good, n. 3222, 6832.

[b] Angels and spirits appear clothed with garments according to truths, thus according to intelligence, n. 165, 5248, 5954, 9212, 9216, 9814, 9952, 10536. The garments of the angels are in some cases with splendor, and in some cases without splendor, n. 5248.

[c] Brightness and whiteness in the Word signify truth, because from light in heaven, n. 3301, 3993, 4007.

[d] Colors in heaven are variegations of the light there, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922. Colors signify various things which are of intelligence and wisdom, n. 4530, 4677, 4922, 9466. The precious stones in the Urim and Thummim, according to colors, signified

are not clothed, is because they are in innocence, and innocence corresponds to nudity.[e]

180. Since angels are clothed with garments in heaven, they have also appeared clothed with garments when seen in the world, as those seen by the prophets, and likewise those seen at the Lord's sepulchre, whose appearance was as lightning, and their raiment was shining and white (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12); and those seen in heaven by John who had garments of fine linen and white (Apoc. iv. 4; xix. 14). And because intelligence is from Divine truth, the garments of the Lord, when He was transfigured, were glistering and white as the light (Matt. xvii. 2; Mark ix. 3; Luke ix. 29). That light is Divine truth proceeding from the Lord, may be seen above (n. 129). Accordingly, garments in the Word signify truths and intelligence from them, as in the Apocalypse, those *which have not defiled their garments . . . shall walk with Me in white, for they are worthy; he that overcometh shall be clothed with white raiment* (iii. 4, 5). *Blessed is he that watcheth, and keepeth his garments* (xvi. 15). And of Jerusalem, by which is meant the church which is in truth,[f] it is written in Isaiah: *Awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem* (lii. 1); and in Ezekiel: *Jerusalem, I girded thee about with fine linen, and covered thee with silk . . . thy garments were of fine linen and silk* (xvi. 10, 13); besides many other passages. But he who is not in truths, is said

all things of truth from good in the heavens, n. 9865, 9868, 9905. Colors so far as they partake of red, signify good, and so far as they partake of white, signify truth, n. 9466.

[e] All in the inmost heaven are innocences, and therefore they appear naked, n. 154, 165, 297, 2736, 3887, 8375, 9960. Innocence is presented in heaven by nakedness, n. 165, 8375, 9960. To the innocent and the chaste, nakedness is no shame, because without offence, n. 165, 213, 8375.

[f] Jerusalem signifies the church in which is genuine doctrine, n. 402, 3654, 9166.

not to be clothed with a wedding garment; as in Matthew, *When the king came in . . . he saw there a man who had not on a wedding garment; and he said to him, Friend, how camest thou in hither, not having a wedding garment?* Wherefore he was cast into outer darkness (xxii. 11–13). By the house of the wedding is meant heaven and the church, from the conjunction of the Lord with them by His Divine truth; from which also the Lord in the Word is called the Bridegroom and Husband; and heaven, with the church, the bride and wife.

181. That the garments of angels do not merely appear as garments, but really are garments, is evident from this, that they not only see them, but also feel them; and also that they have many garments, and that they put them on and put them off; and those which are not in use they preserve, and when they have use for them put them on again. That they are clothed with various garments, I have seen a thousand times. I inquired whence they had their garments, and they said that it was from the Lord, and that they are sometimes clothed with them unconsciously. They said also that their garments are changed according to their changes of state, and that in the first and second state they have shining and bright garments, in the third and fourth those that are a little less bright; and this likewise from correspondence, because they have changes of state as to intelligence and wisdom—of which see above (n. 154 to 161).

182. Since every one in the spiritual world has garments according to intelligence, thus according to truths from which is intelligence, those who are in the hells, because without truths, appear indeed clothed with garments, but such as are ragged, squalid, and filthy, every one according to his insanity; nor can they wear any other. It is granted them by the Lord to be clothed, lest they should be seen naked.

THE DWELLINGS AND HOMES OF ANGELS.

183. SINCE in heaven there are societies, and angels live as men, they have also dwellings, and these again various according to each one's state of life — magnificent for those in higher state, and less magnificent for those in lower state. I have sometimes spoken with angels about the dwellings in heaven, and said that at this day scarce any one would believe that they have houses and homes; some because they see nothing of them, some because they do not know that angels are men, some because they believe that the angelic heaven is the heaven which is seen with their eyes around them, and because this appears empty and they suppose that angels are ethereal forms, they conclude that they live in ether; besides that they do not comprehend that there are such things in the spiritual world as are in the natural world, because they know nothing about the spiritual. The angels said that they know that such ignorance reigns at this day in the world, and, to their astonishment, chiefly within the church, and more with the intelligent than with those whom they call simple. They said further, that it might be known from the Word that angels are men, since those who have been seen have been seen as men; in like manner the Lord, Who took all His Human with Him. And because they are men, it might be known that they have houses and homes, and do not — as some think in their ignorance, which the angels called insanity — fly about in the air, and that they are not winds, though they are called spirits. This they said men might apprehend, if they would only think independently of their acquired notions about angels and spirits, as is the case when they do not bring it into question and under direct thought whether it be so; for every one has a general idea that angels are in human form, and that they have dwellings, which he calls the mansions of heaven, surpassing in mag-

nificence the dwellings of men. But this common idea, they said, which flows in from heaven, falls to nothing when brought into direct examination and inquiry whether it be so — as happens especially with the learned, who by their own intelligence have shut up heaven to themselves and the entrance of its light. The case is similar in regard to a belief in the life of man after death: he who speaks about it, and does not think at the same time from erudition about the soul, or from the doctrine of the reunion of the body, believes that after death he is to live a man — among angels if he has lived well — and that then he shall see magnificent things and perceive joys; but as soon as he looks to the doctrine of the reunion of the body, or to the theory of the soul, and the thought occurs whether the soul be such, and thus whether this be so, his former idea is dissipated.

184. But it is better to present the evidence of experience. Whenever I have spoken with angels face to face, I have been with them in their dwellings. These dwellings are quite like dwellings on earth, which we call houses, but more beautiful. In them are chambers, parlors, and bedrooms, in great number; they have also courts, and are surrounded with gardens, lawns, and shrubberies. Where they live in company together, their houses are contiguous one to another, disposed in the form of a city, with avenues, streets, and public squares, quite like cities on earth. I have been allowed to pass through them and to look about on every side, and sometimes to enter the houses. This occurred when my inner sight was opened, in full wakefulness of the body.[a]

185. I have seen palaces of heaven of such magnificence as cannot be described. They shone above as of pure gold, and below as of precious stones, some more splendid than others. Within, too, the apartments were

[a] Angels have cities, houses, and palaces, 940–42, 1116, 1626–31, 4622.

adorned with such decorations as there are neither words nor knowledge to describe. On the side looking to the south were pleasure-grounds, where again everything shone, in some places the leaves as of silver, and the fruit as of gold; and the flowers in their beds formed rainbows with their colors. Beyond the borders, where the view terminated, were seen other palaces. Such is the architecture of heaven, that you would say the art is there in its art; and no wonder, because that art is itself from heaven. The angels said that such things, and innumerable others which are still more perfect, are presented by the Lord before their eyes; but still that they delight their minds more than their eyes, and this because in everything they see correspondence, and by correspondence what is Divine.

186. As to these correspondences, I have been informed that not only the palaces and houses, but also all things within and without them, correspond to interior things which they have from the Lord; that the house itself in general corresponds to the good that is in them, the several things within the house to the various things of which their good consists,[b] and the things outside to the truths they have from good, and likewise to their perceptions and knowledges; and that because they correspond to the goods and truths which they have from the Lord, they correspond to their love, and hence to their wisdom and intelligence — because love is of good, wisdom is of good and at the same time of truth, and intelligence is of truth from good. Such are the things perceived by angels when

[b] Houses, with what is in them, signify the things with man which are of his mind, thus his interiors, n. 710, 2233, 2331, 2559, 3128, 3538, 4973, 5023, 6639, 6690, 7353, 7848, 7910, 7929, 9150; thus those which relate to good and truth, n. 2233, 2331, 2559, 4982, 7848, 7929. Inner rooms and bed-chambers signify interior things there, n. 3900, 5694, 7353. The roof of a house signifies what is inmost, n. 3652, 10184. A house of wood signifies what is of good, and a house of stone what is of truth, n. 3720.

they behold what is around them, and thus their minds are more affected and delighted with them than their eyes.

187. By this it was made plain why the Lord called Himself the temple at Jerusalem (John ii. 19, 21),[c] namely, because the temple represented His Divine Human; and why the New Jerusalem was seen of pure gold, its gates of pearls, and its foundations of precious stones (Apoc. xxi.) — because the New Jerusalem signifies the church which is hereafter to be established, the twelve gates its truths leading to good, and the foundations the truths on which the church is founded.[d]

188. The angels of whom the Lord's celestial kingdom consists, dwell for the most part in elevated places, appearing like mountains of earth; the angels of whom the Lord's spiritual kingdom consists, dwell in less elevated places, appearing like hills; but the angels in the lowest parts of heaven, dwell in places appearing like ledges of stone. These things also exist from correspondence, for interior things correspond to higher, and exterior things to lower.[e] This is why mountains, in the Word, signify celestial love, hills spiritual love, and rocks faith.[f]

[c] The house of God in the supreme sense signifies the Divine Human of the Lord as to Divine good, but the temple as to Divine truth; and in a respective sense, heaven and the church as to good and truth, n. 3720.

[d] Jerusalem signifies the church in which is genuine doctrine, n. 402, 3654, 9166. Gates signify introduction to the doctrine of the church, and by doctrine into the church, n. 2943, 4777. Foundation signifies truth on which heaven, the church, and doctrine are founded, n. 9643.

[e] In the Word what is interior is expressed by what is higher, and what is higher signifies what is interior, n. 2148, 3084, 4599, 5146, 8325. What is high signifies what is internal, and likewise heaven, n. 1735, 2148, 4210, 4599, 8153.

[f] In heaven are seen mountains, hills, rocks, valleys, lands, altogether as in the world, n. 10608. On mountains dwell angels who are in the good of love, on hills those who are in the good of charity, on rocks those who are in the good of faith, n. 10438. Therefore by mountains in the Word is signified the good of love, n. 795, 4210, 6435, 8327,

189. There are also angels who do not live in society, but separate, house by house. These dwell in the midst of heaven, because they are the best of angels.

190. The houses in which angels dwell, are not built as are houses in the world, but are given to them gratuitously by the Lord, to every one according to his reception of good and truth. They are also varied a little according to the changes of the state of their interiors, of which above (n. 154–160). All things whatever which the angels possess, they acknowledge as received from the Lord, and whatever they have need of is given them.

SPACE IN HEAVEN.

191. ALL things in heaven appear in place and in space, just as in the world, and yet angels have no notion or idea of place and space. Because this cannot but appear as a paradox, I wish to present the matter in clear light, as it is one of great importance.

192. All going from place to place in the spiritual world is effected by change of state of the interiors, so that change of place is nothing else than change of state.[a] In

8758, 10438, 10608; by hills, the good of charity, n. 6435, 10438; by rocks, the good and truth of faith, n. 8581, 10580. Stone, of which rock consists, in like manner signifies the truth of faith, n. 114, 643, 1298, 3720, 6426, 8609, 10376. Hence by mountains is signified heaven, n. 8327, 8805, 9420; and by the top of a mountain, the inmost of heaven, n. 9422, 9434, 10608. Therefore the ancients had their holy worship on mountains, n. 796, 2722.

[a] In the Word places and spaces signify states, n. 2625, 2837, 3356, 3387, 7381, 10580: from experience, n. 1274, 1277, 1376–81, 4321, 4882, 10146, 10580. Distance signifies difference of state of life, n. 9104, 9967. Movements and changes of place in the spiritual world are changes of the state of life, because they originate thence, n. 1273–75, 1377, 3356, 9440. In like manner journeyings, n. 9440, 10734:

this way also I have been conducted by the Lord into the heavens, and likewise to the earths in the universe, and this as to my spirit, while the body remained in the same place.[b] In this way all the movements of angels take place; hence they have no distances, and if not distances, neither have they spaces, but instead of them states and their changes.

193. As changes of place are made in this way, it is evident that approximations are similarities as to state of interiors, and that removals are dissimilarities. From this it follows that those are near to each other who are in similar state, and those at a distance who are in dissimilar state; and that spaces in heaven are nothing else than external states corresponding to internal. It is from this cause that the heavens are distinct from each other, and also the societies of each heaven, and the individuals in each society. From this likewise it is, that the hells are entirely separated from the heavens; for they are in a contrary state.

194. From the same cause also, in the spiritual world one appears in presence to another, if only he intensely desires his presence; for thus he sees him in thought, and presents himself in his state; and conversely, one is removed from another so far as he is averse to him. And because all aversion is from contrariety of affections and from disagreement of thoughts, it comes to pass in that world, that several who are in one place are seen by one another so long as they agree, but as soon as they disagree they disappear.

illustrated by experience, n. 1273–77, 5605. Hence in the Word to journey signifies to live, and likewise progression of life; in like manner to sojourn, n. 3335, 4554, 4585, 4882, 5493, 5605, 5996, 8345, 8397, 8417, 8420, 8557. To go with the Lord, is to live with Him, n. 10567.

[b] Man as to his spirit may be conducted far away by changes of state, while his body remains in its place, also from experience, n. 9440, 9967, 10734. What it is to be brought by the spirit into another place, n. 1884.

195. When also any one goes from one place to another, whether it be in his own city, or in courts, or in gardens, or to others out of his own society, then he arrives more quickly when he eagerly desires it, and more tardily when he does not — the way itself being lengthened and shortened according to the desire, although it is the same: this I have often seen to my surprise. From these things again it is plain that distances, consequently spaces, are with angels altogether according to the states of their interiors;[c] and because it is so, the notion and idea of space cannot enter into their thought, though there are spaces with them equally as in the world.

196. This may be illustrated by the thoughts of man, in that space does not belong to them; for what man views intensely in thought, is set before him as present. He who reflects also knows that neither does his sight know space, except from intermediate objects on the earth that are seen at the same time, or from taking into account his knowledge of the distance. This happens because there is continuity, and in what is continuous nothing appears distant, except from what is not continuous. This is more especially the case with angels, because their sight acts as one with their thought, and the thought acts as one with the affection, and because things appear near and remote, and are also varied, according to the states of their interiors, as was said above.

197. Hence it is that in the Word by places and spaces, and by all things which derive anything from space, are signified such things as relate to state — as by distances, near or far, ways, journeys, sojournings, miles and furlongs, plains, fields, gardens, cities and streets, motions, measures of various kinds, long, broad, high, and deep, and innumerable other things; for most things in man's thought from the world derive something from space and time. I

[c] Places and spaces are presented to the sight according to states of the interiors of angels and spirits, n. 5605, 9440, 10146.

would mention here only what is signified in the Word by length, breadth, and height. In the world, that is called long and broad, which is long and broad as to space, likewise high; but in heaven, where they do not think from space, by length is meant the state of good, by breadth the state of truth, and by height their discrimination according to degrees (see n. 38). The reason that such things are meant by those three dimensions is because long, in heaven, is from east to west, and those are there who are in the good of love; and broad, in heaven, is from south to north, and those are there who are in truth from good (see n. 148); and high, in heaven, is both, according to degrees. Hence it is that in the Word, by length, breadth, and height such things are signified — as in Ezekiel (from chap. xl. to xlviii.), where by measures, as to length, breadth, and height, is described the new temple and new earth, with the courts, chambers, gates, doors, windows, and surroundings, by which is signified the New Church, and the goods and truths therein; otherwise to what purpose would be all those measures? In like manner the New Jerusalem is described in the Apocalypse, in these words: *The city lieth four-square, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs: the length, the breadth, and the height thereof are equal* (xxi. 16). Because by the New Jerusalem is there signified the New Church, by those measures are signified the things of the church; by length the good of its love, by breadth truth from that good, by height good and truth as to degrees, by twelve thousand furlongs all good and truth in the complex. What otherwise could be meant by the height being twelve thousand furlongs, the same as the length and the breadth? That in the Word by breadth is signified truth, is evident in David: *Jehovah, Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in a broad place* (Psalm xxxi. 8). *Out of straitness I called upon Jah; He*

answereth me in a broad place (Psalm cxviii. 5): besides other passages, as in Isaiah (viii. 8); and in Habakkuk (i. 6). So likewise in all other cases.

198. From these things it may be seen that, although in heaven there are spaces as in the world, still nothing there is estimated according to spaces, but according to states; consequently that spaces cannot there be measured as in the world, but only be seen from the state, and according to the state of the interiors of those who are there.[d]

199. The first and veriest cause of this is, that the Lord is present to every one according to love and faith,[e] and that all things appear near and afar off according to His presence, for from this all things in the heavens are determined. By that also the angels have wisdom, for by it they have extension of thoughts, and by it there is a communication of all things in the heavens; in a word, by that they have the faculty of thinking spiritually, and not naturally like men.

THE FORM OF HEAVEN, ACCORDING TO WHICH ARE ITS CONSOCIATIONS AND COMMUNICATIONS.

200. WHAT the form of heaven is, may in some measure be manifest from what has been shown in the preceding chapters; as that heaven is like to itself in greatests and leasts (n. 72); that each society, therefore, is a heaven in less form, and each angel in least (n. 51–58); that as the whole heaven represents one man, so each society of heaven represents man in less form, and each angel in least

[d] In the Word length signifies good, n. 1613, 9487. Breadth signifies truth, n. 1613, 3433, 3434, 4482, 9487, 10179. Height signifies good and truth as to degrees, n. 9489, 9773, 10181.

[e] Conjunction and presence of the Lord with angels is according to their reception of love and charity from Him, n. 290, 681, 1954, 2658, 2886, 2888, 2889, 3001, 3741–43, 4318, 4319, 4524, 7211, 9128.

(n. 59–77); that in the midst are the most wise, and round about even to the borders are the less wise, and this also in each society (n. 43); and that from east to west in heaven dwell those who are in the good of love, and from south to north those who are in truths from good; in like manner in each society (n. 148, 149). All these things are according to the form of heaven; hence it may be concluded from them what this form is in the whole.[a]

201. It is important to know what the form of heaven is, since not only are all consociated according to that form, but also all communication takes place according to it; and because all communication takes place according to it, so does all extension of thoughts and affections, consequently all the intelligence and wisdom of angels. Hence, as far as any one is in the form of heaven, thus as far as he is a form of heaven, so far he is wise. Whether you speak of being in the form of heaven, or in the order of heaven, it comes to the same thing, since the form of everything is from order, and according to it.[b]

202. Here something shall first be said as to what it is to be in the form of heaven. Man was created in the image of heaven, and in the image of the world; his internal in the image of heaven, and his external in the image of the world (see above, n. 57). Whether you say in the image, or according to the form, it is the same. But because man, by evils of his will, and thence by falsities of thought, has destroyed in himself the image of heaven, thus its form, and in its place introduced the image and form of hell, his internal from his very birth is closed; which is the cause that man, otherwise than animals of every kind, is born

[a] The whole heaven, as to all the angelic societies, is arranged by the Lord according to His Divine order, inasmuch as the Divine of the Lord with the angels makes heaven, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. Concerning the heavenly form, n. 4040–43, 6607, 9877.

[b] The form of heaven is a form according to Divine order, n. 4040–43, 6607, 9877.

into mere ignorance. But that the image or form of heaven may be restored to him, he must be instructed in such things as are of order; since, as was said above, form is according to order. The Word contains all the laws of Divine order, for the laws of Divine order are its precepts; as far, therefore, as man knows them and lives according to them, so far his internal is opened, and there the order or image of heaven is formed anew. Hence it is evident what it is to be in the form of heaven, namely, that it is to live according to those things which are in the Word.[c]

203. As far as any one is in the form of heaven, so far he is in heaven, and indeed, so far he is heaven in least form (n. 57); consequently so far he is in intelligence and wisdom; for, as was said above, all the thought of his understanding, and all the affection of his will, extend themselves every way into heaven according to its form, and wonderfully communicate with the societies there, and these in turn with him.[d] There are some who believe that thoughts and affections do not really extend themselves

[c] Divine truths are the laws of order, n. 2447, 7995. Man is man so far as he lives according to order, thus so far as he is in good according to Divine truths, n. 4839, 6605, 6626. It is man into whom are brought together all things of Divine order, and from creation he is Divine order in form, n. 3628, 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472. Man is not born into good and truth, but into evil and falsity, thus into what is contrary to Divine order, and hence into mere ignorance; and therefore it is necessary that he be born anew, that is, be regenerated, which is effected by Divine truths from the Lord, that he may be introduced into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. The Lord, when He forms man anew, that is, regenerates him, arranges all things in him according to order, which is, into the form of heaven, n. 5700, 6690, 9931, 10303.

[d] Every one in heaven has communication of life, which may be called extension, into angelic societies round about, according to the quantity and quality of good, n. 8794, 8797. Thoughts and affections have such extension, n. 2470, 6598–6613. They are conjoined and disjoined according to the ruling affections, n. 4111.

around them, but that they are within them, because what they think, they see within in themselves, and not as distant; but they are much deceived. For as the sight of the eye has extension to remote objects, and is affected according to the order of the things which it sees in that extension, so likewise the interior sight, which is that of the understanding, has extension in the spiritual world, although man does not perceive it, for the reason spoken of above (n. 196). The difference is only that the sight of the eye is affected naturally, because from the things in the natural world, but the sight of the understanding is affected spiritually, because from the things in the spiritual world, which all have relation to good and truth. That man does not know that it is so, is because he does not know that there is any light which enlightens the understanding; when yet man, without the light which enlightens the understanding, can think nothing at all — of which light, see above (n. 126–132). There was a certain spirit who likewise believed that he thought from himself, thus without any extension out of himself and communication thereby with societies beyond. That he might know that he was in a false persuasion, communication with neighboring societies was taken away from him. He was then not only deprived of thought, but also fell down as if lifeless, yet tossed his arms about like a new-born infant. After a while the communication was restored to him, and by degrees, as it was restored, he returned into the state of his thought. Other spirits, who saw this, then confessed that all thought and affection flows in according to communication, and because all thought and affection, also all of life; since all of man's life consists in this, that he can think and be affected, or what is the same, that he can understand and will.[e]

[e] There is only one Life, from which all live, both in heaven and in the world, n. 1954, 2021, 2536, 2658, 2886–89, 3001, 3484, 3742, 5847, 6467. That life is from the Lord alone, n. 2886–89, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468–70, 9276, 10196. It flows in with

204. But it is to be known that intelligence and wisdom with every one is varied according to his communication. Those whose intelligence and wisdom is formed from genuine truths and goods, have communication with societies according to the form of heaven; but with those whose intelligence and wisdom is not formed from genuine truths and goods, and yet from such things as agree with them, the communication is broken and but irregularly coherent, for it is not with societies in a series in which is the form of heaven. But those who are not in intelligence and wisdom, because in falsities from evil, have communication with societies in hell, with extension according to their confirmation in falsities. It is further to be known, that this communication with societies is not a communication with them to the manifest perception of their members, but a communication with their quality in which they are and which is from them.*f*

205. All are consociated in heaven according to spiritual affinities, which are those of good and truth in their order. It is so in the whole heaven, so in each society, and so in each house. For this reason angels who are in similar good and truth, recognize one another as do relatives and those akin on earth, just as if they had been acquainted from infancy. In like manner are consociated the goods

angels, spirits, and men, in a wonderful manner, n. 2886–89, 3337, 3338, 3484, 3742. The Lord flows in from His Divine love, which is of such a nature that what is its own it wills should be another's, n. 3472, 4320. For this reason life appears as if it were in man, and not flowing in, n. 3742, 4320. Of the joy of angels, perceived and confirmed by what they told me, because they do not live from themselves, but from the Lord, n. 6469. The wicked not willing to be convinced that life flows in, n. 3743. Life from the Lord flows in also with the wicked, n. 2706, 3743, 4417, 10196. But they turn good into evil, and truth into falsity; for according to man's quality is his reception of life—illustrated, n. 4319, 4320, 4417.

f Thought diffuses itself into societies of spirits and of angels round about, n. 6600–6605. Still it does not move and disturb the thoughts of the societies, n. 6601, 6603.

and truths, which make wisdom and intelligence, with each angel; they recognize one another in like manner, and as they recognize one another, so likewise they join themselves together.ε For this reason those with whom truths and goods are conjoined according to the form of heaven, see things following one another in series, and how widely around they cohere; but it is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

206. Such is the form in each heaven, according to which the angels have communication and extension of thoughts and affections, thus according to which they have intelligence and wisdom; but the communication of one heaven with another is different, that is, of the third or inmost with the second or middle, and of these with the first or last. The communication, however, between the heavens is not to be called communication, but influx; of which something shall now be said. That there are three heavens, and those distinct from one another, may be seen above in its own chapter (n. 29–40).

207. That there is not communication of one heaven with another, but influx, may be evident from their situation in regard to one another. The third or inmost heaven is above, the second or middle heaven is below, and the first or lowest heaven is still lower. In a similar arrangement are all the societies of each heaven, as, for example, those which are on elevated places appearing as mountains (n. 188); on the summits of these dwell those who are of the inmost heaven, below these are the societies of a second heaven, below these again the societies of a lowest heaven; and so everywhere, whether it be in elevated places

ε Good recognizes its truth, and truth its good, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5704, 5835, 9637. Hence is the conjunction of good and truth, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623–27, 7752–62, 8530, 9258, 10555. And this is from the influx of heaven, n. 9079.

or in those not elevated. A society of a higher heaven has not communication with a society of a lower, except by correspondences (see above, n. 100); and communication by correspondences is what is called influx.

208. One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by means of inflowing immediately and mediately, immediately from Himself, and mediately through the higher heavens in order into the lower.[4] Since the conjunction of the heavens by this inflowing is from the Lord alone, therefore the greatest precaution is taken that no angel of a higher heaven may look down into a society of a lower one, and speak with any one there: as soon as this is done, the angel is deprived of his intelligence and wisdom. The reason of this shall be told. As there are three degrees of heaven, so each angel has three degrees of life. To angels in the inmost heaven, the third or inmost degree is open, and the second and first are closed; to those in the middle heaven, the second degree is open, and the first and third are closed; and to those in the lowest heaven, the first degree is open, and the second and third are closed. As soon, therefore, as an angel of the third heaven looks down into a society of the second and speaks with any one there, his third degree is closed; on the closing of which, he is deprived of his wisdom; for his wisdom resides in the third degree, and he has none in the second and first. This is what is meant by the words of the Lord in Matthew: *He that is on the house-top, let him not go down to take what is in his house; and he who is in the field, let him not return back to take his garment* (xxiv. 17, 18). And in Luke: *In that day, he who shall be on the house-top, and his goods in the house, let him not go down to take*

[4] Influx is immediate from the Lord, and mediate through heaven, n. 6063, 6307, 6472, 9682, 9683. The Lord's influx is immediate into the minutest parts of all things, n. 6058, 6474–78, 8717, 8728. The Lord's mediate influx through the heavens, n. 4067, 6982, 6985, 6996.

them away; and he who is in the field, let him not return back: remember Lot's wife (xvii. 31, 32).

209. There is no inflowing from the lower heavens into the higher, because this is contrary to order; but from the higher heavens into the lower. The wisdom also of angels of a higher heaven exceeds the wisdom of angels of a lower heaven, as a myriad to one. This also is the reason that angels of a lower heaven cannot speak with angels of a higher one; and even when they look toward them, they do not see them, their heaven appearing like a cloud over head. Yet angels of a higher heaven can see those in a lower heaven, but are not allowed to converse with them, except with the loss of their wisdom, as was said above.

210. The thoughts and affections and also the speech of the angels of the inmost heaven, are never perceived in the middle heaven, because they so far transcend what is there. But when it pleases the Lord, there appears from them something like flame in the lower heavens, and the thoughts which are in the middle heaven appear as something of light in the lowest heaven, and sometimes as a bright cloud of varied hue. From that cloud, its ascent, descent, and form, it is also known in some degree what they are saying.

211. From these things it may be evident what is the form of heaven, namely, that in the inmost heaven it is the most perfect of all, in the middle heaven also perfect, but in an inferior degree, and in the lowest heaven in a degree still inferior; and that the form of one heaven subsists from another by the inflowing from the Lord. But what communication by inflowing is, cannot be comprehended, unless it be known what degrees of altitude are, and how they differ from degrees of longitude and latitude. What these different degrees are may be seen above (n. 38).

212. As to the particulars of the form of heaven, and how it goes and flows, this is incomprehensible even by angels. Some idea may be conceived of it from the form

of all things in the human body, scanned and explored by one who is sagacious and wise; for it has been shown above, in their respective chapters, that the whole heaven represents one man (see n. 59 to 72); and that all things in man correspond to the heavens (n. 87 to 102). How incomprehensible and inexplicable that form is, is evident in but a general way from the nervous fibres, by which all the parts of the body are woven together. What these fibres are, and how they go and flow in the brain, is not even visible to the eye, for innumerable fibres are there so interwoven that taken together they appear as a soft continuous mass, when yet all the particulars of the will and understanding flow most distinctly into acts according to them. How they again interweave themselves in the body, is manifest from the various plexuses, as from those of the heart, of the mesentery, and others; and also from the knots called ganglions, into which many fibres from every province enter and there intermingle themselves, and being variously joined together go forth to their functions, and this again and again; besides similar things in every viscus, member, organ, and muscle. He who examines these fibres with the eye of wisdom, and their many wonders, will be utterly astonished; and yet the things which the eye sees are few, and those which it does not see are still more wonderful, because in inner nature. That this form corresponds to the form of heaven, appears manifest from the operation of all things of the understanding and the will in it and according to it; for whatever a man wills, passes spontaneously into act according to that form, and whatever he thinks, pervades the fibres from their beginnings even to their terminations, from which are the senses; and because it is the form of thought and will, it is the form of intelligence and wisdom. This is the form which corresponds to the form of heaven: hence it may be known, that such is the form according to which every affection and thought of angels extends itself, and that they are so

far in intelligence and wisdom as they are in that form. That this form of heaven is from the Divine Human of the Lord, may be seen above (n. 78–86). These things are stated that it may also be known, that the heavenly form is such that it cannot ever be thoroughly explored, even as to its generals, and thus that it is incomprehensible even to angels—as was said above.

GOVERNMENTS IN HEAVEN.

213. BECAUSE heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels (n. 50), and all within a society are indeed in similar good, but not in similar wisdom (n. 43), it necessarily follows that there are also governments; for order is to be observed, and all things of order are to be guarded. But governments in the heavens are various, of one sort in societies which constitute the Lord's celestial kingdom, and of another sort in societies which constitute the Lord's spiritual kingdom; they differ also according to the ministries of the different societies. But in the heavens there is no other government than the government of mutual love, and the government of mutual love is heavenly government.

214. Government in the Lord's celestial kingdom is called JUSTICE, because all there are in the good of love to the Lord from the Lord, and what is from that good is called just. Government there is of the Lord alone; He leads them and teaches them in the affairs of life. The truths, which are called truths of judgment, are written on their hearts; every one knows, perceives, and sees them.[a]

[a] Celestial angels do not think and speak from truths, as spiritual angels do, since they are in the perception of all things of truth from the Lord, n. 202, 597, 607, 784, 1121, 1384, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336. Celestial angels say of truths, yea, yea, or nay, nay; but spiritual angels reason about them, whether it be so or not so, n. 2715, 3246, 4448, 9166, 10786; where are explained the

Matters of judgment, therefore, never come there into question; but matters of justice, which are of life. The less wise question the more wise on these points, and they ask the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

215. Government in the Lord's spiritual kingdom is called JUDGMENT; because they are in spiritual good, which is the good of charity toward the neighbor, and this good in its essence is truth;[b] and truth is of judgment, and good is of justice.[c] These also are led by the Lord, but mediately (n. 208); and therefore they have governors, few or more, according to the need of the society in which they are. They have also laws, according to which they live together. The governors administer all things according to the laws, which they understand because they are wise, and in doubtful matters they are enlightened by the Lord.

216. Since government from good, such as is in the Lord's celestial kingdom, is called justice, and government from truth, such as is in the Lord's spiritual kingdom, is called judgment, therefore in the Word justice and judgment are mentioned where heaven and the church are treated of; and by justice is signified celestial good and by judgment spiritual good, which good, as was said above, is in its essence truth — as in the following passages: *Of peace there shall be no end, upon the throne of David, and*

Lord's words, *Let your discourse be yea, yea, nay, nay; what is more than these is from evil* (Matt. v. 37).

[b] They who are in the spiritual kingdom, are in truths, and they who are in the celestial kingdom, in good, n. 863, 875, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596. The good of the spiritual kingdom is the good of charity toward the neighbor, and this good in its essence is truth, n. 8042, 10296.

[c] Justice in the Word is predicated of good, and judgment of truth, and hence to do justice and judgment denotes good and truth, n. 2235, 9857. Great judgments denote the laws of Divine order, thus Divine truths, n. 7206.

upon his kingdom, to establish it and to uphold it with JUDGMENT *and* JUSTICE *from henceforth and forever* (Isaiah ix. 7). By David is there meant the Lord;[d] and by his kingdom heaven, as is evident from the following passage: *I will raise unto David a just Branch, and he shall reign as King, and shall act intelligently, and shall do* JUDGMENT *and* JUSTICE *in the earth* (Jer. xxiii. 5). *Jehovah is exalted, for He dwelleth on high; He hath filled Zion with* JUDGMENT *and* JUSTICE (Isaiah xxxiii. 5). By Zion also is meant heaven and the church.[e] *I Jehovah that doeth* JUDGMENT *and* JUSTICE *in the earth, for in these things I delight* (Jer. ix. 24). *I will betroth thee unto Me forever, yea I will betroth thee unto Me in* JUSTICE *and* JUDGMENT (Hosea ii. 19). *O Jehovah, in the heavens Thy* JUSTICE *is like the mountains of God, and Thy* JUDGMENTS *as a great deep* (Psalm xxxvi. 5, 6). *They ask of me the* JUDGMENTS *of* JUSTICE, *they desire to draw near to God* (Isaiah lviii. 2): so in other places.

217. In the spiritual kingdom of the Lord there are various forms of government, differing in different societies —the variety being according to the ministries which the societies perform. Their ministries are according to the ministries of all things in man, to which they correspond. That these are various is well known; for the heart has one ministry, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As there are various administrations of these organs in the body, so likewise there are various administrations of societies in the Greatest Man, which is heaven; for there are societies that correspond to the organs. That there is a correspondence of all things of heaven with all things of man may be seen in its own chapter above (n. 87–102). But all the forms of government agree in this, that they

[d] By David, in the prophetic parts of the Word, is meant the Lord, n. 1888, 9954.

[e] By Zion, in the Word, is meant the church, specifically the celestial church. n. 2362, 9055.

regard the public good as their end, and in that the good of every one.[f] And this is so because all in the whole heaven are under the auspices of the Lord, Who loves all and from Divine love ordains that there should be a common good, from which each may receive his own good. Every one also receives good in proportion as he loves the common good; for as far as any one loves the common good, so far he loves all and every one; and because that love is of the Lord, therefore he is so far loved by the Lord, and good befalls him.

218. From these things it may be evident what sort of governors there are, namely, that they are in love and in wisdom more than others, and thus from love will good to all, and from wisdom know how to provide for its being done. Such governors do not rule and command, but minister and serve; for to do good to others from the love of good is to serve, and to provide for its being done is to minister. Neither do they make themselves greater than others, but less; for they have the good of society and their neighbor in the first place, and their own in the second place: what is in the first place is greater, and what is in the second less. And yet they have honor and glory; they dwell in the midst of the society, in higher position than the rest, and also in magnificent palaces. They even accept this glory and honor, not for the sake of themselves, but for the sake of obedience, for all there know that they have

[f] Every man and society, also one's country and the church, and in a universal sense the kingdom of the Lord, is a neighbor, and to do good to them from the love of good, according to the quality of their state, is to love the neighbor; thus their good, which also is the common good, which is to be consulted, is the neighbor, n. 6818–24, 8123. Civil good also, consisting in what is just, is a neighbor, n. 2915, 4730, 8120–23. Hence charity toward the neighbor extends itself to every thing of the life of man, and to love good and do good from the love of good and truth, and also to do what is just from the love of what is just, in every function and in every work, is to love the neighbor, n. 2417, 8121–24

the honor and glory from the Lord, and that on this account they are to be obeyed. This is what is meant by the Lord's words to His disciples: *Whosoever would become great among you, let him be your minister; and whosoever would be first among you, let him be your servant; as the Son of man came not to be ministered unto, but to minister* (Matt. xx. 27, 28). *He that is greatest among you, let him be as the least, and he that is chief, as he that doth minister* (Luke xxii. 26).

219. A similar government also in least form is in every house. There is the master of the house and there are servants; the master loves the servants, and the servants love the master, so that from love they serve each other; the master teaches how they ought to live, and tells what is to be done; the servants obey and perform their duties. To perform use is the enjoyment of the life of all; from which it is evident that the Lord's kingdom is a kingdom of uses.

220. There are also governments in the hells, for unless there were governments, they would not be kept in bonds; but the governments there are opposite to the governments in heaven, being all of self-love. Every one there wishes to rule others and to be preëminent. Those who do not favor them they hold in hatred and make objects of their vengeance and fury, for such is the nature of self-love. The more malignant, therefore, are set over them as governors, whom they obey from fear.ℰ But of this below, when we come to treat of the hells.

ℰ There are two kinds of rule, one from love to the neighbor, the other from love of self, n. 10814. All things good and happy result from the rule which is from love to the neighbor, n. 10160, 10814. In heaven no one desires to rule from the love of self, but all desire to minister, and this is to rule from love to the neighbor; and hence they have so great power, n. 5732. All evils result from rule from the love of self, n. 10038. After the loves of self and of the world began to reign, men were compelled for security to subject themselves to governments, n. 7364, 10160, 10814.

DIVINE WORSHIP IN HEAVEN.

221. DIVINE worship in the heavens is not unlike Divine worship on earth as to externals, but as to internals it differs. In the heavens, as on earth, there are doctrines, there are preachings, and there are temples. The doctrines agree as to essentials, but are of more interior wisdom in the higher heavens than in the lower. The preachings are according to the doctrines; and as they have houses and palaces (n. 183–190), so likewise they have temples, in which there is preaching. That there are such things also in heaven, is because angels are continually being perfected in wisdom and love; for they have understanding and will equally as men, and the understanding is such that it may be continually perfected, and in like manner the will; the understanding by the truths of intelligence, and the will by the goods of love.[a]

222. Divine worship itself, in the heavens, does not however consist in frequenting temples, and in hearing preaching, but in a life of love, charity, and faith, according to doctrines; preachings in temples serve only as means of instruction in matters of life. I have spoken with angels on this subject, and told them that in the world it is believed that Divine worship is only to frequent temples, hear preaching, attend the sacrament of the supper three or four times a year, and perform other acts of worship according to the statutes of the church, and likewise to set apart particular times for prayer, and then to behave devoutly. The angels said that these are outward deeds which ought to be done, but that they are of no avail unless there be an internal from which they proceed, and that the internal is a life according to the precepts which doctrine teaches.

[a] The understanding is recipient of truth, and the will of good, n. 3623, 6125, 7503, 9300, 9930. As all things have relation to truth and good, so the all of man's life has relation to understanding and will, n. 803, 10122. Angels are perfected to eternity, n. 4803, 6648.

223. That I might know what their meetings in the temples are, it has sometimes been given me to go in and hear preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom more than others, on the right and left side of them, those who are in less light. They sit around in the form of a circle, but so that all are in the view of the preacher, no one being at the sides on either hand, so as to be out of his view. At the entrance, which is at the east of the temple, and on the left of the pulpit, stand those who are being initiated. No one is allowed to stand behind the pulpit; if any one be there, the preacher is confused. The case is the same if any one in the congregation dissents, and so he must needs turn away his face. The preachings are of such wisdom that none in the world can be compared with them; for in the heavens they are in interior light. The temples appear as of stone in the spiritual kingdom, and as of wood in the celestial kingdom, because stone corresponds to truth, in which those are who are in the spiritual kingdom, and wood corresponds to good, in which those are who are in the celestial kingdom.[b] The sacred edifices in the latter kingdom are not called temples, but houses of God; and here they are without magnificence; but in the spiritual kingdom they are magnificent in various degree.

224. I once spoke with a preacher about the holy state in which those are who hear preaching in churches; and he said that every one is pious, devout, and holy according to his interiors, which are of love and faith, since in these is holiness itself, because the Divine of the Lord; and that he did not know what outward holiness is without inward; and when he thought of it, he said that perhaps it may be something which counterfeits holiness in outward appear-

[b] Stone signifies truth, n. 114, 643, 1298, 3720, 6426, 8609, 10376. Wood signifies good, n. 643, 3720, 8354. On this account the most ancient people, who were in celestial good, had sacred buildings of wood, n. 3720.

ance, either acquired by art or hypocritical; and that some spurious fire, from the love of self and the world, may kindle and display such holiness.

225. All the preachers are from the Lord's spiritual kingdom, and none from the celestial kingdom. That they are from the spiritual kingdom, is because angels there are in truths from good, and all preaching comes from truths. That there are no preachers from the celestial kingdom, is because there they are in the good of love, and from that they see and perceive truths, but do not speak about them. Although angels in the celestial kingdom perceive and see truths, still there are preachings there, since by preaching they are enlightened in the truths which they know, and are perfected by many which they did not know before: as soon as they hear them, they also acknowledge them, and thus perceive them. The truths which they perceive, they also love, and by living according to them, make them of their life: to live according to truths, they say, is to love the Lord.[c]

226. All preachers are appointed by the Lord, and are thereby in the gift of preaching; it is not allowable for any others to teach in the temples. They are called preachers, but not priests. The reason that they are not called priests, is because the priesthood of heaven is the celestial kingdom; for priesthood signifies the good of love to the Lord, in which those are who are in that kingdom; but the royalty of heaven is the spiritual kingdom, for royalty signifies truth from good, in which are those who are in that kingdom (see above, n. 24).[d]

[c] To love the Lord and the neighbor is to live according to the Lord's precepts, n. 10143, 10153, 10310, 10578, 10645, 10683.

[d] Priests represented the Lord as to Divine good, kings as to Divine truth, n. 2015, 6148. Hence a priest in the Word signifies those who are in the good of love to the Lord, thus the priesthood signifies that good, n. 9806, 9809. A king, in the Word, signifies those who are in Divine truth, thus what is kingly signifies truth from good, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.

227. The doctrines according to which are their preachings, all regard life as their end, and none regard faith without life. The doctrine of the inmost heaven is more full of wisdom than the doctrine of the middle heaven, and this more full of intelligence than the doctrine of the lowest heaven; for the doctrines are adapted to the perception of the angels in each heaven. The essential of all the doctrines is, to acknowledge the Divine Human of the Lord.

THE POWER OF ANGELS OF HEAVEN.

228. THAT angels have power those cannot understand who know nothing of the spiritual world, and of its influx into the natural world. They think that angels cannot have power because they are spiritual, and so pure and unsubstantial that they cannot even be seen with the eyes. But those who look more interiorly into the causes of things, take a different view. They know that all the power which man has, is from his understanding and will — for without these he cannot move a particle of his body — and the understanding and will are his spiritual man. This moves the body and its members at its pleasure; for what it thinks, that the mouth and tongue speak, and what it wills, this the body does; it also gives strength at pleasure. The will and understanding of man are ruled by the Lord through angels and spirits, and therefore all things of the body also are so ruled, because they are from the will and understanding; and if you will believe it, man cannot even stir a step without the influx of heaven. That it is so, has been shown to me by much experience; angels have been suffered to move my steps, my actions, my tongue and speech, as they pleased, and this by flowing into my will and thought; and I found by experience that of myself I could do nothing. They said afterward that every man is so ruled, and that he may know this from the doctrine of

the Church and from the Word, for he prays that God may send His angels to lead him, direct his steps, teach him, and inspire what he should think and what he should speak, and other like things; though when he thinks by himself without doctrine, he says and believes otherwise. These things are said that it may be known what power angels have with man.

229. But in the spiritual world the power of angels is so great, that if I should bring forward all that I have seen in regard to it, it would exceed belief. If anything there resists, which is to be removed because contrary to Divine order, they cast it down and overturn it merely by an effort of the will and a look. Thus I have seen mountains, which were occupied by the evil, cast down and overthrown, and sometimes shaken from one end to the other, as in earthquakes; also rocks opened in the midst even to the deep, and the evil who were upon them swallowed up. I have seen also some hundreds of thousands of evil spirits dispersed by them and cast into hell. Numbers are of no avail against them, nor arts, cunning, and leagues, for they see all, and disperse them in a moment. But more may be seen on this subject in the account of the Destruction of Babylon. Such power have angels in the spiritual world. That they have similar power in the natural world too, when it is granted, is evident from the Word—as that they gave whole armies to destruction, and that they brought a pestilence of which seventy thousand men died. Of this angel we read: *The angel stretched out his hand against Jerusalem to destroy it; but Jehovah repented Him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. And David saw the angel that smote the people* (2 Samuel xxiv. 16, 17): besides other passages. Angels, because they have such power, are called powers; and in David we read, *Bless Jehovah, ye angels mighty in strength* (Psalm ciii. 20).

230. It is to be known, however, that angels have no

power at all from themselves, but that all their power is from the Lord; and that they are only so far powers as they acknowledge this. Whoever of them believes that he has power from himself, becomes instantly so weak that he cannot even resist one evil spirit; which is the cause that angels attribute nothing at all of merit to themselves, that they are averse to all praise and glory on account of anything done, and that they ascribe the praise and glory to the Lord.

231. It is Divine truth proceeding from the Lord which has all power in the heavens, for the Lord in heaven is Divine truth, united to Divine good (see n. 126–140); as far as angels are receptions of this truth, so far they are powers.[a] Every one also is his own truth and his own good, because every one is such as his understanding and will are; and the understanding is of truth, because its all is from truths, and the will is of good, because its all is from goods; for whatever any one understands, this he calls truth, and whatever he wills, this he calls good: from this it is that every one is his own truth and his own good.[b] As far, therefore, as an angel is truth from the Divine and good from the Divine, so far he is a power, because so far the Lord is with him; and because no one is in good and truth exactly similar or the same with another — since in heaven, as in the world, there is perpetual variety (n. 20) — therefore one angel is not in similar power as another. Those are in the greatest power who constitute the arms in the Greatest Man, or heaven; because those who are there

[a] Angels are called powers, and they are powers from the reception of Divine truth from the Lord, n. 9639. Angels are recipients of Divine truth from the Lord, and on this account they are called gods in the Word throughout, n. 4295, 4402, 7268, 7873, 8301, 9160.

[b] A man, and an angel, is his own good and his own truth, thus his own love and his own faith, n. 10298, 10367. He is his own understanding and his own will, since the all of life is thence, the life of good being of the will, and the life of truth being of the understanding, n. 10076, 10177, 10264, 10284.

are in truths beyond others, and into their truths there flows good from the whole heaven. The power also of the whole man transfers itself into the arms, and by them the whole body exercises its powers; hence it is that by arms and by hands in the Word, is signified power.[c] In heaven there sometimes appears a naked arm from this source, which is of so great power that it could break in pieces everything in its way, even if it were a rock upon earth. Once also it was moved toward me, and I perceived that it was able to crush my bones to atoms.

232. That the Divine truth which proceeds from the Lord has all power, and that angels have power as far as they are receptions of Divine truth from the Lord, may be seen above (n. 137). But angels are so far receptions of Divine truth as they are receptions of Divine good, for truths have all power from good, and none without good; and likewise good has all power through truths, and none without truths: power exists from the conjunction of the two. It is similar with faith and love; for whether you say truth or faith it is the same thing, since the all of faith is truth; also whether you say good or love, it is the same thing, since the all of love is good.[d] How great power angels have by means of truths from good, was evident also from this, that an evil spirit, when only looked upon by angels, falls into a swoon and does not appear as a man, and this until the angel turns away his eyes. The reason

[c] The correspondence of the hands, the arms, and shoulders, with the Greatest Man or heaven, n. 4931–37. By arms and hands in the Word, is signified power, n. 878, 3091, 4932, 4933, 6947, 10019.

[d] All power in heaven is of truth from good, thus of faith from love, n. 3091, 3563, 6423, 8304, 9643, 10019, 10182. All power is from the Lord, because from Him is all the truth of faith and the good of love, n. 9327, 9410. This power is meant by the keys given to Peter, n. 6344. It is Divine truth proceeding from the Lord which has all power, n. 6948, 8200. This power of the Lord is what is meant by sitting at the right hand of Jehovah, n. 3387, 4592, 4933, 7518, 7673, 8281, 9133. The right hand denotes power, n. 10019.

that such an effect is produced by the look of angels is, that the sight of angels is from the light of heaven, and the light of heaven is Divine truth (see above, n. 126–132) : eyes also correspond to truths from good.[e]

233. Since truths from good have all power, falsities from evil have no power at all.[f] All in hell are in falsities from evil, and so they have no power against truth and good. But what power they have among themselves, and what power evil spirits have before they are cast into hell, will be told hereafter.

THE SPEECH OF ANGELS.

234. ANGELS talk together just as men do in the world, and also on various subjects, as on domestic affairs, on civil affairs, on the affairs of moral life, and on those of spiritual life ; nor is there any other difference than that they converse more intelligently than men, because more interiorly from thought. It has been given me often to be in company with them, and to speak with them as friend with friend, and sometimes as stranger with stranger ; and then, because I was in a similar state with them, I knew no otherwise than that I was speaking with men on earth.

235. Angelic speech, just like human speech, is distinguished into words, and is also uttered by sound and heard by sound ; for angels like men have mouth, tongue, and ears, and also an atmosphere, in which the sound of their speech is articulated ; but it is a spiritual atmosphere, accommodated to angels, who are spiritual. Angels also breathe in their atmosphere and utter words by means of breath, as men do in theirs.[a]

[e] The eyes correspond to truths from good, n. 4403–21, 4523–34, 6923.

[f] Falsity from evil has no power, because truth from good has all power, n. 6784, 10481.

[a] In the heavens there is respiration, but it is of an interior kind,

236. All in the whole heaven have one language, and they all understand one another, from whatever society they are, whether near or distant. Language is not learned there, but is natural to every one; for it flows from their very affection and thought. The sound of speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of thought which are from affection; and because language thus corresponds, it is itself also spiritual, for it is affection sounding and thought speaking. He who attends may know that all thought is from the affection of love, and that the ideas of thought are various forms into which the general affection is distributed; for no thought or idea at all is given without affection, their soul and life being from it. It is from this that angels know what another is, merely from his speech; from the tone, what his affection is, and from the articulations of sound, or words, what his mind is. The wiser angels know from a single series of speech what the ruling affection is, for to this they chiefly attend. That every one has various affections, is known — one when in joy, another when in grief, another when in clemency and mercy, another when in sincerity and truth, another when in love and charity, another when in zeal or in anger, another when in simulation and deceit, another when in quest of honor and glory, and so on — but the ruling affection or love is in them all, and so angels who are wise, because they perceive this, know from the speech one's whole state. That it is so, has been given me to know from much experience. I have heard angels discovering one's life merely from hearing him. They said also that from some ideas of one's thought they know all things of his life — because from these ideas they know his ruling love, in which are all

n. 3884, 3885: from experience, n. 3884, 3885, 3891, 3893. Respirations there are dissimilar and various according to their states, n. 1119, 3886, 3887, 3889, 3892, 3893. The wicked cannot breathe at all in heaven, and if they come thither, they are suffocated, n. 3894.

things in their order — and that man's book of life is nothing else.

237. Angelic language has nothing in common with human languages, unless with some words, which sound from a certain affection; yet not with the words themselves, but with their sound — on which subject something will be said in what follows. That angelic language has nothing in common with human languages, is evident from this, that it is impossible for angels to utter one word of human language. This has been tried, but they could not; for they cannot utter anything but what is quite in agreement with their affection. That which is not in agreement is repugnant to their very life, for life is of affection, and their speech is from their life. I have been told that the first language of men on our earth was in agreement with angelic language, because they had it from heaven; and that the Hebrew language agrees with it in some things.

238. Because the speech of angels corresponds to their affection, which is of love, and the love of heaven is love to the Lord and love toward the neighbor (see above, n. 13 to 19), it is evident how elegant and enjoyable their speech is, for it affects not only the ears, but also the interiors of the mind of those who hear. There was a certain hard-hearted spirit, with whom an angel spoke; till he was at length so affected by his speech that he shed tears, saying that he could not resist, for it was love speaking, and that he never wept before.

239. The speech of angels is also full of wisdom, since it proceeds from their interior thought, and their interior thought is wisdom, as their interior affection is love, their love and wisdom uniting in speech. Consequently it is so full of wisdom, that they can express by one word what man cannot express by a thousand words, and also the ideas of their thought comprehend such things as man cannot conceive, still less utter. Hence it is that the things which have been heard and seen in heaven are said to be ineffa-

ble, and such as ear has not heard nor eye seen. That it is so, has also been given me to know by experience. I have sometimes been let into the state in which angels are, and in that state have spoken with them, and then I understood all; but when I was let back into my former state, and thus into the natural thought proper to man, and wished to recollect what I had heard, I could not; for there were thousands of things not adapted to the ideas of natural thought, thus not expressible, except only by variegations of heavenly light, and not at all by human words. The ideas of thought of angels, from which are their words, are likewise modifications of the light of heaven, and the affections, from which is the sound of the words, are variations of the heat of heaven — since the light of heaven is Divine truth or wisdom, and the heat of heaven is Divine good or love (see above, n. 126 to 140), and the angels have affection from Divine love, and thought from Divine wisdom.[b]

240. Because the speech of angels proceeds immediately from their affection, the ideas of thought being, as was said above (n. 236), various forms into which the general affection is distributed, angels can express in a minute what man cannot express in half an hour; and they can also by a few words present what has been written on many pages, as has been proved to me by much experience.[c] The ideas of thought of angels and the words of their speech make one, as efficient cause and effect; for in the words is presented in effect what is in the ideas of thought in cause; hence it is, that every word comprehends in it so many things. The particulars also of the thought, and hence of

[b] The ideas of angels, from which they speak, are expressed by wonderful variations of the light of heaven, n. 1646, 3343, 3993.

[c] Angels can express by their speech in a moment more than man can express by his in half an hour, and they can also express such things as do not fall into the expressions of human speech, n. 1641–43, 1645, 4609, 7089.

the speech of angels, appear when presented to view like a thin, outflowing wave, or atmosphere, in which are innumerable things in their order, from their wisdom, which enter another's thought, and affect him. The ideas of thought of every one, as well angel as man, are presented to view in the light of heaven, when it pleases the Lord.[d]

241. Angels of the Lord's celestial kingdom speak in like manner as angels of His spiritual kingdom, but from more interior thought. Celestial angels, because they are in the good of love to the Lord, speak from wisdom, and spiritual angels, because they are in the good of charity toward the neighbor, which in its essence is truth (n. 215), speak from intelligence — since wisdom is from good, and intelligence from truth. Hence the speech of celestial angels is like a gentle stream, soft, and as it were continuous; but the speech of spiritual angels is a little vibratory and discrete. The speech of celestial angels has much of the sound of the vowels *u* and *o*, but the speech of spiritual angels has much of the sound of *e* and *i*; for vowels are for sound, and in sound there is affection, the sound of the speech of angels corresponding to affection — as was said above (n. 236) — and the articulations of sound, which are words, corresponding to the ideas of thought which are from affection. Since vowels do not belong to language, but to the elevation of its words by tone to various affections according to one's state, in the Hebrew tongue the vowels are not expressed and are sounded variously. From his intonation the angels know a man's quality as to affec-

[d] There are innumerable things in one idea of thought, n. 1008, 1869, 4946, 6613–18. The ideas of man's thought are opened in the other life, and presented to view, to the life, as to their quality, n. 1869, 3310, 5510. What their appearance is, n. 6601, 8885. The ideas of angels of the inmost heaven appear like flamy light, n. 6615. The ideas of angels of the lowest heaven appear like thin white clouds, n. 6614. The idea of an angel seen, from which was radiation to the Lord, n. 6620. The ideas of thought extend themselves at large into the societies of angels round about, n. 6598–6613.

tion and love. The speech of celestial angels is without hard consonants and seldom passes from consonant to consonant without the interposition of a word beginning with a vowel. This is why in the Word the particle "and" is so often interposed, as may be evident to those who read the Word in the Hebrew language, in which the particle is soft, beginning and ending with a vowel sound. In the Word, in Hebrew, it may in some measure be known from the very words, whether they belong to the celestial or the spiritual class, thus whether they involve good or truth; those which involve good partake much of *u* and *o*, and also somewhat of *a*, while those which involve truth partake of *e* and *i*.* Because affections express themselves chiefly by tones, in human speech also when great subjects are spoken of, such as heaven [*cælum*] and God [*Deus*], words are preferred that contain the vowels *u* and *o*. Musical sounds, too, swell into the same vowels when such subjects are expressed, but not for subjects of less magnitude. By this means musical art knows how to express affections of various kinds.

242. In angelic speech there is a certain concord which cannot be described.[e] This concord is from this, that the thoughts and affections, from which speech flows, pour themselves forth and around in accordance with the form of heaven, and the form of heaven is that according to which all are consociated, and according to which is all communication. That angels are consociated according to the form of heaven, and that their thoughts and affections flow according to it, may be seen above (n. 200–212).

243. Speech similar to that in the spiritual world is implanted in every man, but in his interior intellectual part; and because this with man does not fall into words analo-

* That is, the European vowel sounds — *u* as in *rule*, *a* as in *father*, *e* as in *fête*, *i* as in *machine*.

[e] In angelic speech there is concord with harmonious cadence, n. 1648, 1649, 7191.

gous to affection, as with angels, man does not know that he is in it; yet it is from this fact that man when he comes into the other life, has the same speech as spirits and angels, and thus knows how to speak without instruction.*f* But more will be said on this subject hereafter.

244. All in heaven have one speech, as was said above; but it is varied in this, that the speech of the wise is interior, and more full of variations of affections and of ideas of thoughts; the speech of the less wise is exterior and less full; and the speech of the simple is still more external and so consists of words, from which the sense is to be drawn in the same manner as when men speak with one another. There is also speech by the face, closing in something sonorous modified by ideas; there is speech in which heavenly representatives are joined to ideas, and also proceed from ideas to sight; there is also speech by gestures corresponding to their affections, and representing things similar to what are expressed by their words; there is speech by the generals of affections and by the generals of thoughts; and there is speech like thunder, besides other kinds.

245. The speech of evil and infernal spirits is in like manner spiritual, because from affections, but from evil affections and their filthy ideas, to which angels are altogether averse. The modes of speaking in hell are thus opposite to those of heaven; and therefore evil spirits cannot endure angelic speech, and angels cannot endure infernal speech. Infernal speech is to angels as bad odor striking the nostrils. The speech of hypocrites, who are those who can feign themselves angels of light, is as to words similar to

f There is spiritual or angelic speech belonging to man, though he is ignorant of it, n. 4104. The ideas of the inner man are spiritual, but man during his life in the world perceives them naturally, because he then thinks in what is natural, n. 10236, 10237, 10551. Man after death comes into his inner ideas, n. 3226, 3342, 3343, 10568, 10604. Those ideas then form his speech, n. 2470-79.

the speech of angels, but as to affections and ideas of thought therefrom, it is altogether opposite. Consequently their speech when its inward nature is perceived—as by wise angels—is heard as the gnashing of teeth, and strikes with horror.

THE SPEECH OF ANGELS WITH MAN.

246. ANGELS who speak with man do not speak in their own language, but in the man's language, and also in other languages with which the man is acquainted, but not in languages unknown to the man. That it is so, is because angels when they speak with man, turn themselves to him, and conjoin themselves to him, and the conjunction of an angel with a man, causes both to be in similar thought; and because the thought of man clings to his memory and this is the source of his speech, both are in the same language. Besides, an angel or a spirit when he comes to a man, and by turning to him is conjoined to him, comes into all his memory, insomuch that he scarce knows otherwise than that he knows from himself what the man knows, including his languages. I have spoken with angels about this, and said that perhaps they supposed they spoke with me in my mother tongue, because such was the appearance, when yet it was not they who spoke, but I; and that this might be evident from the fact that angels cannot utter one word of human language (n. 237), and that human language is natural and they are spiritual, and those who are spiritual cannot produce anything naturally. To this they said, that they know their conjunction with the man with whom they speak to be with his spiritual thought, but because that flows into his natural thought, and this clings to his memory, the language of the man appears to them as their own, together with all his knowledge; and that this is the case, because it was the Lord's pleasure that there should be such conjunction and as it were insertion of heaven with man;

but that the state of man at this day is different, so that there is no longer such conjunction with angels, but with spirits who are not in heaven. I have also spoken with spirits on the same subject, who would not believe that it is the man who speaks, but believed it was they in the man, and also that man does not know what he knows, but they; thus that all things which the man knows are from them. I wished by many things to prove that it is not so, but in vain. Who are meant by spirits and who by angels, will be told in what follows, when the world of spirits is treated of.

247. Another reason that angels and spirits conjoin themselves so closely with man as not to know but that the man's things are their own, is that there is such conjunction between the spiritual and the natural world with man, that they are as it were one; and since man has separated himself from heaven, it has been provided by the Lord that with every one there should be angels and spirits, and that man should be ruled through them by Him: for that reason there is so close conjunction. It would have been otherwise if man had not separated himself, for then he might have been governed through the general influx from heaven by the Lord, without spirits and angels adjoined to him. But this subject will be specially treated in what follows, when treating of the conjunction of heaven with man.

248. The speech of an angel or spirit with man is heard as sonorously as the speech of man with man, yet not by others who stand near, but by himself alone. The reason is, that the speech of an angel or spirit flows first into man's thought, and by an inner way into his organ of hearing, thus affecting it from within; but the speech of man with man flows first into the air, and by an outward way into his organ of hearing, thus affecting it from without. From this it appears that the speech of an angel or spirit with man is heard within him, and because it equally affects the organs of hearing, is also equally sonorous. That the speech of an angel and of a spirit flows down even into the ear from

within, has become evident to me from this, that it also flows into the tongue, causing a slight vibration, but not with any motion, as when the sound of speech is articulated by it into words by the man himself.

249. To speak with spirits, however, is at this day seldom given, since it is dangerous ;[a] for then the spirits know that they are with man, which otherwise they do not know ; and evil spirits are such that they hold man in deadly hatred and desire nothing more than to destroy him, both soul and body. This in fact is done with those who have indulged much in fantasies, until they have removed from themselves the enjoyments proper to the natural man. Some, also, who lead a solitary life, at times hear spirits speaking with them, and without danger ; but the spirits with them are at intervals removed by the Lord, lest they should know that they are with man. For, most spirits do not know that there is any other world than that in which they are, and so do not know that there are men elsewhere ; accordingly it is not permitted man to speak in turn with them, for if he should they would know it. Those who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them ; for religious persuasions, whatever they are, when man from himself dwells upon them, and does not modify them by the various things of use in the world, go interiorly and dwell there and occupy the whole spirit of the man, thus entering the spiritual world and affecting spirits there. But such persons are visionaries and enthusiasts, and whatever spirits they hear they believe to be the Holy Spirit, when in fact they are enthusiastic spirits.

[a] Man is able to speak with spirits and angels, and the ancients frequently spoke with them, n. 67–69, 784, 1634, 1636, 7802. In some earths angels and spirits appear in human form and speak with the inhabitants, n. 10751, 10752. But on this earth at this day it is dangerous to speak with spirits, unless man be in true faith, and be led by the Lord, n. 784, 9438, 10751.

Those who are such see falsities as truths, and because they see them, they persuade themselves, and likewise persuade those with whom they flow in; and because those spirits began also to persuade to evils and to be obeyed, by degrees they were removed. Enthusiastic spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit and what they say to be Divine. Those spirits do not maltreat man, because man honors them with Divine worship. I have spoken with them several times, and then the wicked things were discovered which they infused into their worshippers. They dwell together to the left in a desert place.

250. To speak with the angels of heaven is granted only to those who are in truths from good, especially to those who are in the acknowledgment of the Lord, and of the Divine in His Human, because this is the truth in which the heavens are. For, as was shown above, the Lord is the God of heaven (n. 2–6); the Divine of the Lord makes heaven (n. 7–12); the Divine of the Lord in heaven is love to Him and charity toward the neighbor from Him (n. 13–19); the whole heaven in one complex represents one man, in like manner every society of heaven, and every angel is in perfect human form, and this from the Divine Human of the Lord (n. 59–86). From which it is evident, that to speak with the angels of heaven is not granted to any but those whose interiors are opened by Divine truths even to the Lord, for into these truths the Lord flows in with man, and when the Lord, heaven also flows in. That Divine truths open the interiors of man, is because man is so created that as to the internal man he may be an image of heaven, and as to the external he may be an image of the world (n. 57); and the internal man is not opened except by Divine truth proceeding from the Lord, because that is the light of heaven and the life of heaven (n. 126–140).

251. The influx of the Lord Himself with man is into his forehead and thence into the whole face, since the fore-

head of man corresponds to love, and the face corresponds to all his interiors.[b] The influx of spiritual angels with man is into his head everywhere, from the forehead and temples to every part within which is the cerebrum, because that region of the head corresponds to intelligence; but the influx of celestial angels is into that part of the head within which is the cerebellum, and which is called the occiput, from the ears all around, even to the neck, for that region corresponds to wisdom. All the speech of angels with man enters by these ways into his thoughts; and by this means I have perceived what angels they were who spoke with me.

252. They who speak with angels of heaven, see at the same time things that are in heaven, because they see from the light of heaven, in which their interiors are, and the angels also see through them things that are on the earth[c] —since with them heaven is conjoined to the world, and the world is conjoined to heaven. For, as was said above (n. 246), when angels turn themselves to man, they so conjoin themselves to him that they know not otherwise than that his things are their own, not only those of his speech, but also those of his sight and hearing; man also, on the other hand, knows not otherwise than that the things which flow in through the angels are his. In such conjunction with angels of heaven were the most ancient people on this earth, whose times were therefore called the golden age. These, because they acknowledged the Divine under a human form, thus the Lord, spoke with angels of heaven as with their friends, and angels of heaven with them likewise

[b] The forehead corresponds to heavenly love, and hence in the Word signifies that love, n. 9936. The face corresponds to the interiors of man, which are of thought and affection, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306. The face also is formed to correspondence with the interiors, n. 4791–4805, 5695. Hence the face, in the Word, signifies the interiors, n. 1999, 2434, 3527, 4066, 4796.

[c] Spirits can see nothing through man which is in this solar world, but they have seen through my eyes, and the reason, n. 1880.

as with their friends; and in them heaven and the world made one. But man after those times successively removed himself from heaven, by loving himself more than the Lord and the world more than heaven; consequently he began to feel the delights of the love of self and the world separate from the delights of heaven, and at length to such a degree that he knew no other delight. Then his interiors were closed which had been open into heaven, and his exteriors were opened to the world; and when this is the case, man is in light as to all things of the world, and in thick darkness as to all things of heaven.

253. After those times it was seldom that any one spoke with angels of heaven; but some spoke with spirits, who are not in heaven. For man's interiors and exteriors are such that they are either turned to the Lord as their common centre (n. 124), or to self, and thus back from the Lord. Those which are turned to the Lord, are also turned to heaven; but those which are turned to self, are also turned to the world, and these can with difficulty be elevated; yet they are elevated by the Lord as far as can be done, by conversion of the love, and this by means of truths from the Word.

254. I have been informed how the Lord spoke with the prophets through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but through spirits who were sent to them, whom He filled with His look, and thus inspired with words which they dictated to the prophets; so that it was not influx but dictation. And because the words came forth immediately from the Lord, they are each filled with the Divine, and contain within an internal sense, which is such that angels of heaven perceive them in a heavenly and spiritual sense, when men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by the Word. How spirits are filled with the Divine from the Lord by His look, has been shown. The spirit filled with

the Divine from the Lord knows not otherwise than that he is the Lord, and that it is the Divine that speaks, and this even until he has done speaking; afterward he perceives and acknowledges that he is a spirit, and that he did not speak from himself, but from the Lord. Because such was the state of the spirits who spoke with the prophets, therefore also it is said by them, that Jehovah spoke: the spirits also called themselves Jehovah, as may be manifest, both from the prophetic and from the historic parts of the Word.

255. That the nature of the conjunction of angels and spirits with man may be known, I may relate some things worthy of note, from which it may be illustrated and inferred. When angels and spirits turn themselves to man, then they know not otherwise than that the man's language is their own, and that they have no other. The reason is, that they are then in the man's language and not in their own, which they do not even remember; but as soon as they turn themselves from the man, then they are in their own angelic and spiritual language, nor do they know anything of the language of the man. The case was similar with me when I was in company with angels, and in a similar state with them. Then I spoke with them in their language, nor did I know anything of my own, which I did not even remember; but as soon as I was not in company with them, I was in my own language. It is also worthy of mention that when angels and spirits turn themselves to a man, they can speak with him at any distance; they have also spoken with me when they were afar off, as loudly as when they were near. But when they turn themselves from man and speak with one another, the man hears nothing at all of what they say, even if it be close to his ear. From this it was made evident that all conjunction in the spiritual world is according as they turn themselves. It is also worthy to be mentioned that many together can speak with a man, and the man with them; for they send some spirit from themselves to the man with whom they wish to speak,

and the spirit sent turns himself to him, and the rest of them turn to their spirit and thus concentrate their thoughts, which the spirit utters. The spirit then knows no otherwise than that he speaks from himself, and they know no otherwise than that they are speaking. Thus the conjunction of many with one is effected by their turning toward him.[d] But of these emissary spirits, who are also called subjects, and communication with them, more will be said hereafter.

256. An angel or spirit is not allowed to speak with a man from his own memory, but from that of the man; for angels and spirits have memory as well as men. If a spirit should speak with a man from his own memory, then the man would not know otherwise than that the things which he then thought were his own, when yet they were the spirit's; it is like the recollection of a thing, which yet the man never heard or saw. That it is so, has been given me to know from experience. From this some of the ancients had the opinion, that after some thousands of years they should return into their former life, and into all its acts, and also that they had returned. They concluded it from this, that sometimes there occurred to them a recollection, as it were, of things which they never saw or heard; and this came to pass because spirits flowed from their own memory into their ideas of thought.

257. There are also spirits, called natural and corporeal spirits, who when they come to a man, do not conjoin themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, then not knowing but that all things of the man are theirs. These are the spirits who

[d] Spirits sent from societies of spirits to other societies are called subjects, n. 4403, 5856. Communications in the spiritual world are effected by such emissary spirits, n. 4403, 5856, 5983. A spirit, when he is sent forth and serves for a subject, does not think from himself, but from those by whom he is sent forth, n. 5985–87.

obsess man; but they have been cast by the Lord into hell, and thus altogether removed, so that such obsessions are not permitted at this day.[e]

WRITINGS IN HEAVEN.

258. As angels have speech and their speech is a speech of words, they have also writings, and by writings they express their sentiments as well as by speech. Several times papers have been sent to me, traced with writings, quite like manuscripts, and some like printed papers in the world. I was able also to read them in like manner, but it was not allowed to get from them more than a thought or two. The reason was, that it is not according to Divine order to be instructed by writings from heaven, but by the Word, since by this alone there is communication and conjunction of heaven with the world, thus of the Lord with man. That papers written in heaven were seen also by the prophets, is manifest in Ezekiel: *When I looked, behold a hand put forth by a spirit to me, and in it the roll of a book, which he unfolded in my sight; it was written on the front and on the back* (ii. 9, 10). And in John: *I saw at the right hand of Him who sat on the throne, a book written within and on the back, sealed with seven seals* (Apoc. v. 1).

259. That there are writings in heaven, has been provided by the Lord for the sake of the Word; for this in its

[e] External obsessions, or those of the body, are not permitted at this day as formerly, n. 1983. But at this day internal obsessions, which are of the mind, are permitted more than formerly, n. 1983, 4793. Man is obsessed inwardly when he has filthy and scandalous thoughts of God and the neighbor, and when he is only withheld from publishing them by external bonds, which are fear of the loss of reputation, of honor, of gain, fear of the law and of loss of life, n. 5990. Of diabolic spirits who chiefly obsess the interiors of man, n. 4793. Of diabolic spirits who are desirous to obsess the exteriors of man, that they are shut up in hell, n. 2752, 5990.

essence is Divine truth, from which is all heavenly wisdom, both with men and with angels, since it was dictated by the Lord, and what is dictated by the Lord passes through all the heavens in order, and terminates with man. Thus it is accommodated as well to the wisdom in which angels are, as to the intelligence in which men are. From this it is that angels also have the Word, and that they read it equally as men on earth; from it also are their doctrinals, and from it they preach (n. 221). The Word is the same; its natural sense however, which is the sense of the letter with us, is not in heaven, but the spiritual sense, which is its internal sense. What this sense is, may be seen in the small treatise concerning the White Horse spoken of in the Apocalypse.

260. Once also a little paper was sent to me from heaven, upon which there were only a few words written in Hebrew letters, and it was said that every letter involved arcana of wisdom, and that these were contained in the inflections and curvatures of the letters, and thus also in the sounds. From this it was evident to me what is signified by these words of the Lord: *Verily I say unto you, until heaven and earth pass away, one iota or one tittle shall not pass away from the law* (Matt. v. 18). That the Word is Divine as to every tittle of it, is also known in the church; but where the Divine lies hid in every tittle, is not as yet known, and therefore shall be told. The writing in the inmost heaven consists of various inflected and circumflected forms, and the inflections and circumflexions are according to the form of heaven; by them angels express the arcana of their wisdom, and also many things which they cannot utter by words; and what is wonderful, angels know that writing without training or a teacher, it being implanted in them like their speech itself (of which n. 236); thus this writing is heavenly writing. That it is implanted, is because all extension of the thoughts and affections, and hence all communication of the intelligence and wisdom of angels, pro-

ceeds according to the form of heaven (n. 201); consequently their writing flows into that form. I have been told that the most ancient people on this earth also, before letters were invented, had such writing; and that it was translated into the letters of the Hebrew language — which letters in ancient times were all inflected, and not any of them, as at this day, terminated as lines. Thus it is that in the Word are Divine things and the arcana of heaven, even in its iotas, points, and tittles.

261. This writing, which is made by characters of a heavenly form, is in use in the inmost heaven, where they excel all others in wisdom. Affections are expressed by the characters, from which thoughts flow and follow in order, according to the subject treated of. Hence these writings, which it has been given me to see, involve arcana that cannot be exhausted by thought. In the lower heavens there are not such writings, but writings similar to what we have in the world, in similar letters — yet not intelligible to man, because they are in angelic language, and angelic language is such that it has nothing in common with human languages (n. 237). For by vowels they express affections, by consonants the ideas of thought from affections, and by words from them the sense of the matter (see above, n. 236, 241). This writing too, which I have also seen, involves in a few words more than a man can describe by pages. They have the Word written in this way in the lower heavens, and by heavenly forms in the inmost heaven.

262. It is worthy of remark that writings in the heavens flow naturally from their thoughts themselves, and this so easily, that it is as if thought put itself forth; neither does the hand hesitate in the choice of a word, because words which they speak, as well as those which they write, correspond to the ideas of their thought, and all correspondence is natural and spontaneous. There are also given in the heavens writings without the aid of the hand, from mere correspondence of the thoughts; but these are not permanent.

263. I have also seen writings from heaven of mere numbers, set down in order and in a series, just as in writings of letters and words; and I have been instructed that this writing is from the inmost heaven, and that their heavenly writing (spoken of above, n. 260, 261) is presented in numbers with the angels of a lower heaven, when the thought from it flows down; and that this numerical writing in like manner involves arcana, some of which cannot be comprehended by thought nor expressed by words. For all numbers correspond, and according to correspondence are significant, equally as words;[a] yet with the difference that numbers involve generals, and words particulars; and because one general involves innumerable particulars, numerical writing involves more arcana than literal. From these things it was evident to me that numbers in the Word signify things, as well as the words—what the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, and what the compound, as 20, 30, 50, 70, 100, 144, 1,000, 10,000, 12,000, and others, may be seen in the ARCANA COELESTIA where they are treated of. In that writing in heaven the number is always prefixed, on which those following in a series depend, as on their subject; for that number is, as it were, the index of the matter which is treated of, and from which is the determination of the numbers that follow to the particular point.

264. Those who do not know anything about heaven, and who do not wish to have any other idea of it than as of something purely atmospherical, in which the angels fly about as intellectual minds, without the sense of hearing

[a] All numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4670, 6175, 9488, 9659, 10217, 10253. Shown from heaven, n. 4495, 5265. Numbers multiplied signify similar things with simple numbers from which they result by multiplication, n. 5291, 5335, 5708, 7973. The most ancient people had heavenly arcana in numbers, forming a kind of ecclesiastical computation, n. 575.

and seeing, cannot think that they have speech and writing; for they place the existence of everything in what is material, when yet things in heaven exist as really as those in the world; and the angels there have all things which are of use for life and for wisdom.

WISDOM OF THE ANGELS OF HEAVEN.

265. What the wisdom of the angels of heaven is, can scarcely be comprehended, because it transcends human wisdom so far that they cannot be compared; and that which transcends appears as if it were not anything. Some things also by which it will be described, are unknown, and these before they become known, are in the understanding as shadows, and thus also hide the thing as it is in itself; but still they are such things as can be known, and when they are known be comprehended, provided the mind be delighted with them; for delight has light with it, because it is from love; and to those who love such things as are of Divine and heavenly wisdom, light shines from heaven, and there is enlightenment.

266. What the wisdom of angels is, may be concluded from this, that they are in the light of heaven, and the light of heaven in its essence is Divine truth, or Divine wisdom; and this light enlightens at the same time their inner sight, which is of the mind, and their outer sight, which is of the eyes: that the light of heaven is Divine truth, or Divine wisdom, may be seen above (n. 126–133). Angels are also in heavenly heat, which in its essence is Divine good, or Divine love, from which they have the affection and desire of growing wise: that the heat of heaven is Divine good, or Divine love, may be seen above (n. 133–140). That angels are in wisdom, so that they may be called wisdoms, may be concluded from this, that all their thoughts and af-

fections flow according to heavenly form, which form is the form of Divine wisdom; and that their interiors, which receive wisdom, are arranged according to that form. That the thoughts and affections of angels flow according to the form of heaven, consequently also their intelligence and wisdom, may be seen above (n. 201–212). That angels have supereminent wisdom, may also be evident from this, that their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this from affection, so that their speech is thought from affection in outward form; hence it is that nothing withdraws them from Divine influx, and no outside thing, such as with man is brought into his speech from other thoughts. That the speech of angels is the speech of their thought and affection, may be seen above (n. 234–245). To such wisdom of angels this also conspires, that all things which they see with the eyes and perceive with the senses, agree with their wisdom, since they are correspondences, and hence the objects are forms representative of such things as are of wisdom. That all things seen in the heavens are correspondences with the interiors of angels, and that they are representations of their wisdom, may be seen above (n. 170–182). Moreover, the thoughts of angels are not bounded and contracted by ideas from space and time, like human thoughts, for spaces and times belong to nature, and the things that belong to nature draw off the mind from spiritual things, and take away extension from intellectual sight. That the ideas of angels are without time and space, and thus unlimited, beyond human ideas, may be seen above (n. 162–169, and 191–199). Again, the thoughts of angels are not brought down to earthly and material things, nor are they interrupted by any cares for the necessities of life; thus they are not withdrawn by such things from the enjoyments of wisdom, as are the thoughts of men in the world. For all things come to them gratuitously from the Lord; they are clothed gratuitously, they are nourished gratui-

tously, they have homes gratuitously (n. 181–190); and moreover they receive enjoyments and pleasures according to their reception of wisdom from the Lord. These things are said, that it may be known whence angels have so great wisdom.[a]

267. That angels are capable of receiving so great wisdom, is because their interiors are open, and wisdom, like every perfection, increases toward the interiors, thus according as they are opened.[b] There are three degrees of life, which correspond to the three heavens, with every angel (see n. 29–40); those with whom the first degree is open, are in the first or lowest heaven; those with whom the second degree is open, are in the second or middle heaven; but those with whom the third degree is open, are in the third or inmost heaven; according to these degrees is the wisdom of angels in the heavens. Hence the wisdom of angels of the inmost heaven immensely transcends the wisdom of angels of the middle heaven, and the wisdom of these immensely transcends the wisdom of angels of the lowest heaven (see above, n. 209, 210; and what degrees are, n. 38). That there are such distinctions is because the things in a higher degree are particulars, and the things in a lower degree are generals, and generals are the continents of particulars. Particulars in respect to generals, are

[a] The wisdom of angels, that it is incomprehensible and ineffable, n. 2795, 2796, 2802, 3314, 3404, 3405, 9094, 9176.

[b] So far as man is elevated from outward to inward things, so far he comes into light, thus so far into intelligence, n. 6183, 6313. There is an actual elevation, n. 7816, 10330. Elevation from outward to inward things is like elevation out of a mist into light, n. 4598. Outer things are more remote from the Divine with man, wherefore they are respectively obscure, n. 6451. And likewise respectively inordinate, n. 996, 3855. Inner things are more perfect, because nearer to the Divine, n. 5146, 5147. In what is internal there are thousands and thousands of things, which appear as one general thing in what is external, n. 5707. Hence thought and perception is clearer in proportion as it is interior, n. 5920.

as thousands or myriads to one, and so is the wisdom of the angels of a higher heaven to the wisdom of the angels of a lower heaven. Yet the wisdom of the latter in like manner transcends the wisdom of man, for man is in what is corporeal and the things of corporeal sense; and the things of man's corporeal sense are in the lowest degree. From this it is evident what kind of wisdom they possess who think from things of sense, that is, those who are called sensual men, namely, that they are not in any wisdom, but only in science;[c] but it is otherwise with those men whose thoughts are elevated above things of sense, and especially with those whose interiors are open even into the light of heaven.

268. How great the wisdom of angels is, may be evident from this, that in the heavens there is a communication of all things; the intelligence and wisdom of one is communicated to another, heaven being a communion of all goods. The reason is, that heavenly love is such that it wishes what is its own to be another's; therefore no one in heaven perceives his own good in himself as good, unless it be also

[c] The sensual is the ultimate part of the life of man, adhering to, and inhering in, his corporeal part, n. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man who judges and concludes all things from the senses of the body, and who believes nothing but what he sees with his eyes and touches with his hands, n. 5094, 7693. Such a man thinks in externals, and not interiorly in himself, n. 5089, 5094, 6564, 7693. His interiors are closed, so that he sees nothing therein of spiritual truth, n. 6564, 6844, 6845. In a word, he is in gross natural light, and thus perceives nothing which is from the light of heaven, n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845. Interiorly he is in opposition to the things of heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. The learned who have confirmed themselves against the truths of the church become of such a character, n. 6316. Sensual men are cunning and malicious more than others, n. 7693, 10236. They reason sharply and cunningly, but from corporeal memory, in which they place all intelligence, n. 195, 196, 5700, 10236. But they reason from the fallacies of the senses, n. 5084, 6948, 6949, 7693.

in another; from this also is the happiness of heaven; and this the angels derive from the Lord, whose Divine love is of this nature. That there is such communication in the heavens, has been also given me to know by experience: some simple ones have sometimes been taken up into heaven, and when there, they came also into angelic wisdom, and then they understood such things as they could not comprehend before, and spoke such things as they could not utter in the former state.

269. What the wisdom of angels is, cannot be described by words, but only illustrated by some general things. Angels can express by one word what a man cannot express by a thousand words; and moreover in one angelic word there are innumerable things which cannot be expressed by the words of human language; for in each of the things which angels speak, there are arcana of wisdom in continuous connection, to which human sciences never reach. Angels also supply by tone what they do not express fully by the words of their speech, in which tone there is an affection of things in their order; for, as was said above (n. 236, 241), by tones they express affections, and by words the ideas of thought from affections; for this reason things heard in heaven are said to be ineffable. Angels in like manner can utter in a few words everything written in a volume of a book, and put in every word such things as elevate to interior wisdom; for their speech is such that it is consonant with affections, and every word is consonant with ideas. The words are also varied in infinite ways, according to the series of things embraced in the thought. Interior angels also can know the whole life of one speaking, from the sound and a few words; for they perceive from this sound, variegated by ideas in words, his ruling love, on which everything of his life is as it were inscribed.[d] From these things it is manifest what the wisdom of angels

[d] What rules universally, or has dominion with man, is in everything of his life, thus in everything of his affection and thought, n. 4459,

is. Their wisdom, in comparison with human wisdom, is as a myriad to one, or as the moving forces of the whole body, which are innumerable, are to the actions proceeding from them, which to human sense appear as one ; or as the thousand things of an object seen under a perfect microscope, to the one obscure thing seen by the naked eye. Let me illustrate the subject by an example. An angel from his wisdom described regeneration, and brought forward arcana about it in their order even to hundreds — filling each of these with ideas in which there were interior arcana, and this from beginning to end ; for he explained how the spiritual man is conceived anew, is carried as it were in the womb, is born, grows up, and is successively perfected. He said that he could increase the number of arcana even to thousands, and that those which were told, were only about the regeneration of the external man, while there were innumerable more about the regeneration of the internal. From these and other like things heard from angels, it has been shown me how great is their wisdom, and how great in comparison the ignorance of man, who scarcely knows what regeneration is, and does not know any step of the process when he is being regenerated.

270. Something shall now be told about the wisdom of angels of the third or inmost heaven, and how much it exceeds the wisdom of angels of the first or lowest heaven. The wisdom of angels of the third or inmost heaven is incomprehensible, even to those who are in the lowest heaven ; the reason is, that the interiors of angels of the

5949, 6159, 6571, 7648, 8067, 8853–58. The quality of man is such as his ruling love is, n, 917, 1040, 8858; illustrated by examples, n. 8854, 8857. What reigns universally makes the life of the spirit of man, n. 7648. It is his very will, his very love, and the end of his life, since what a man wills, he loves, and what he loves, he has for an end, n. 1317, 1568, 1571, 1909, 3796, 5949, 6936. Therefore man is of such quality as his will is, or such as his ruling love is, or such as the end of his life is, n. 1568, 1571, 3570, 4054, 6571, 6935, 6938, 8856, 10076, 10109, 10110, 10284.

third heaven are open to the third degree; but the interiors of angels of the first heaven only to the first degree; and all wisdom increases toward interiors, and is perfected according to their opening (n. 208, 267). Because the interiors of angels of the third or inmost heaven are opened to the third degree, Divine truths are as it were inscribed on them; for the interiors of the third degree are in the form of heaven more than the interiors of the second and first degrees, and the form of heaven is from Divine truth, thus according to Divine wisdom. For this reason Divine truth appears as it were inscribed on those angels, or as if implanted and innate; they therefore, as soon as they hear genuine Divine truths, immediately acknowledge and perceive them, and afterward see them as it were inwardly in themselves. Because the angels of that heaven are such, they never reason about Divine truths, still less do they dispute about any truth, whether it be so or not so; nor do they know what it is to believe or to have faith, for they say, what is faith? since I perceive and see that it is so. They illustrate this by comparisons; for example, that it would be as when any one with a companion should see a house and various things in it and around it, and should say to his companion that he must believe that these things are, and that they are such as he sees; or as if one should see a garden and trees and fruits in it, and should say to his companion that he ought to have faith that there is a garden, and that there are trees and fruits, when yet he sees them clearly with his eyes. Hence it is, that those angels never name faith, nor have any idea of it; neither do they reason about Divine truths, still less do they dispute about any truth whether it be so or not so.[f] But angels of the

[f] Celestial angels are acquainted with innumerable things, and are immensely wiser than spiritual angels, n. 2718. Celestial angels do not think and speak from faith, like spiritual angels, inasmuch as they are in perception from the Lord of all things relating to faith, n. 202, 597, 607, 784, 1121, 1384, 1442, 1898, 1919, 7680, 7877, 8780, 9277, 10336. In

first or lowest heaven have not Divine truths thus inscribed on their interiors, because to them only the first degree of life is open; they reason therefore about truths, and they who reason scarcely see anything beyond the fact of the matter about which they reason, or go beyond the subject, except only to confirm it by certain things; and when they have confirmed it, they say that it should be a matter of faith, and that it is to be believed. Upon these things I have spoken with angels, who said that the distinction between the wisdom of angels of the third heaven and the wisdom of angels of the first heaven, is like that between what is clear and what is obscure. They also compared the wisdom of angels of the third heaven to a magnificent palace full of all things for use, around which are paradises on all sides, and around these magnificent things of many kinds; and those angels, because they are in the truths of wisdom, can enter into the palace and see all things, and also walk about in the paradises in every direction, and be delighted with every thing. But it is otherwise with those who reason about truths, and especially with those who dispute about them; these, because they do not see truths from the light of truth, but take them either from others or from the sense of the letter of the Word, which they do not interiorly understand, say that they are to be believed, or that faith is to be had in them, without wishing that interior sight may then enter. Of these the angels said that they cannot come to the first threshold of the palace of wisdom, still less enter into it and walk about in its paradises, since they stop at the first step. It is otherwise with those who are in the truths themselves; these nothing hinders from being borne on and making progress without limit, for the truths seen lead them whithersoever they go, and

regard to the truths of faith, they say only yea, yea, or nay, nay, but spiritual angels reason whether it be so, n. 2715, 3246, 4448, 9166, 10786 — where the Lord's words are explained, *Let your discourse be yea, yea, nay, nay*, Matt. v. 36.

into wide fields, since every truth is of infinite extension and is in conjunction with manifold others. They said further that the wisdom of angels of the inmost heaven consists principally in this, that they see Divine and heavenly things in every object, and wonderful things in a series of several objects; for all the things seen by their eyes, correspond; as when they see palaces and gardens, their view does not stop at such things as are before their eyes, but they see the interior things from which they are, thus to which they correspond; and this with all variety according to the appearance of the objects, thus beholding innumerable things at the same time in order and connection, which then so delight their minds that they seem to be carried away from themselves. That all things which appear in the heavens correspond to the Divine things which are with the angels from the Lord, may be seen above (n. 170–176).

271. That it is so with angels of the third heaven, is because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is the receptacle of all things of wisdom. It is further to be known, that angels of the inmost heaven are still being continually perfected in wisdom, and this also in a different manner from that of angels of the lowest heaven. Angels of the inmost heaven do not lay up Divine truths in the memory; thus they do not account them knowledge, but as soon as they hear them, they perceive them and commit them to life. For this reason Divine truths remain with them as if inscribed on them, for what is committed to life so abides in them. But the case is otherwise with angels of the lowest heaven: they first lay up Divine truths in the memory and store them up as knowledge, and then take them out and perfect their understanding by them; and without interior perception whether they be truths, they will them and commit them to life; hence they are respectively in obscurity. It is worthy of mention that angels of the third heaven are perfected in wisdom by hearing, but not by

sight. What they hear from preaching does not enter into their memory, but immediately into their perception and will, and becomes of their life; but what they see with their eyes, enters into their memory, and they reason and talk about it. From this it is plain that the way of hearing is to them the way of wisdom. This likewise is from correspondence, for the ear corresponds to obedience and obedience is of the life; but the eye corresponds to intelligence, and intelligence is of doctrine.[g] The state of these angels is also described in different parts of the Word, as in Jeremiah: *I will put My law in their mind, and write it on their heart; they shall teach no more every one his friend, and every one his brother, saying, Know ye Jehovah, for they shall all know Me, from the least of them unto the greatest of them* (xxxi. 33, 34). And in Matthew: *Your discourse shall be yea, yea, nay, nay; whatsoever is more than these cometh from evil* (v. 37). That what is beyond these is from evil, is because it is not from the Lord; for the truths in angels of the third heaven are from the Lord, because they are in love to Him. Love to the Lord in that heaven is to will and do Divine truth, for Divine truth is the Lord in heaven.

272. An additional reason, which also in heaven is the primary one, that angels can receive so great wisdom, is that they are without self-love; for as far as any one is without self-love, so far he can grow wise in Divine things. It is that love which closes the interiors to the Lord and to heaven, and opens the exteriors and turns them to self; for this reason all those with whom that love rules, are in thick darkness as to the things of heaven, howsoever they are in

[g] Of the correspondence of the ear and of hearing, 4652–59. The ear corresponds to perception and obedience, and hence signifies it, n. 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10061. The ear signifies the reception of truth, n. 5471, 5475, 9926. The correspondence of the eye and its sight, n. 4403–20, 4523–33. Hence the sight of the eye signifies the intelligence which is of faith, and also faith, n. 2701, 4410, 4526, 6923, 9051, 10569.

light as to the things of the world. But angels, on the other hand, because they are without self-love, are in the light of wisdom; for the heavenly loves in which they are, which are love to the Lord and love toward the neighbor, open the interiors, because these loves are from the Lord and the Lord Himself is in them. That these loves make heaven in general and form heaven with every one in particular, may be seen above (n. 13–19). Because heavenly loves open the interiors to the Lord, all angels also turn their faces to the Lord (n. 142): for in the spiritual world it is love that turns the interiors of every one to itself, and whither it turns the interiors, it also turns the face, since the face there makes one with the interiors, of which it is the outward form. Because love turns the interiors and the face to itself, it also conjoins itself to them, since love is spiritual conjunction, and also it communicates its own with them. From that turning and the conjunction and communication therefrom, angels have their wisdom. That all conjunction in the spiritual world is according to the turning, may be seen above (n. 255).

273. Angels are continually being perfected in wisdom,[h] but still they cannot, to eternity, be so far perfected that there may be any ratio between their wisdom and the Divine wisdom of the Lord; for the Divine wisdom of the Lord is infinite, and the wisdom of angels finite, and no ratio is given between what is infinite and what is finite.

274. Because wisdom perfects angels and makes their life, and because heaven with its good things flows in with every one according to his wisdom, therefore all there desire it and seek for it, scarce otherwise than as a hungry man desires food. Knowledge, intelligence, and wisdom are also spiritual nourishment, as food is natural nourishment; the one also corresponds to the other.

275. The angels in one heaven, and likewise in one society of heaven, are not in like wisdom, but in unlike.

[h] Angels grow in perfection to eternity, n. 4803, 6648.

Those who are in the centre are in the greatest wisdom, and those in less who are round about, even to the borders. The decrease of wisdom according to distance from the centre is like the decrease of light verging to shade (see n. 43 and 128). Their light is also in the same degree as their wisdom, since the light of heaven is the Divine wisdom and every one is in light according to the reception of that wisdom. As to the light of heaven and the various reception of it, see above (n. 126–132).

STATE OF INNOCENCE OF ANGELS IN HEAVEN.

276. What innocence is, and what is its quality, is known by few in the world, and not at all by those who are in evil. It is manifest, indeed, to the sight, and this from the face, speech, and gestures, especially of infants; but yet it is not known what it is, and still less, that it is that in which heaven stores itself up with man. In order, then, that it may be known, I will proceed in order and speak first of the innocence of infancy, then of the innocence of wisdom, and lastly of the state of heaven as to innocence.

277. The innocence of infancy, or of infants, is not genuine innocence, for it is only in outward form and not inward; yet still from that may be learned what innocence is, since it shines forth from their face, and from some of their gestures, and from their first speech, and affects us; and this because they have no inner thought, for they do not yet know what is good and evil, and what is true and false, from which thought is derived. Hence they have no prudence of their own, no purpose and deliberation, thus no aim of evil; they have nothing of their own acquired from the love of self and of the world; they do not attribute anything to themselves, they regard all that they have as received from their parents; content with the few and little

things presented to them, they delight in them; they have no solicitude about food and clothing, and none about the future; they do not look to the world and desire many things of it; they love their parents, their nurse, and their infant companions, with whom they play in innocence; they suffer themselves to be led, they hearken and obey. And because they are in this state, they receive all things into life; hence they have becoming manners, without knowing whence, and hence they have speech and the beginning of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence, as was said above, is external, because only of the body, not of the mind;[a] for their mind is not yet formed, mind being understanding and will, and thought and affection therefrom. It has been told me from heaven that infants are specially under the auspices of the Lord, and that their influx is from the inmost heaven, where there is a state of innocence; that the influx passes through their interiors, and that in passing through it affects them only by innocence; that hence innocence is shown in the face and in some gestures, and becomes apparent; and that it is this innocence by which parents are inmostly affected and which makes the love which is called storge.

278. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, thus of the will itself and hence of the understanding; and when in these there is innocence, there is also wisdom, for wisdom is of the will and understanding. Hence it is said in heaven that innocence dwells in wisdom, and that an angel

[a] The innocence of infants is not true innocence, but true innocence dwells in wisdom, n. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021. The good of infancy is not spiritual good, but it becomes so by the implantation of truth, n. 3504. Nevertheless the good of infancy is a medium by which intelligence is implanted, n. 1616, 3183, 9301, 10110. Man without the good of innocence in infancy would be a wild beast, n. 3494. Whatever is imbued in infancy, appears natural, n. 3494.

has as much of wisdom as he has of innocence. That it is so they confirm by this, that those who are in a state of innocence attribute nothing of good to themselves, but regard all things as received, and ascribe them to the Lord; that they wish to be led by Him, and not by themselves; that they love everything which is good, and are delighted with everything which is true, because they know and perceive that to love good, thus to will and do it, is to love the Lord, and to love truth is to love their neighbor; that they live contented with their own, whether it be little or much, because they know that they receive just as much as is profitable for them — little, they for whom little is profitable, and much, they for whom much is profitable; and that they do not themselves know what is profitable for them, but the Lord only, to Whom all things which He provides are for eternity. So neither are they solicitous about the future; they call solicitude about the future care for the morrow, which they say is grief on account of losing or not receiving such things as are not necessary for the uses of life. With companions they never act from purpose of evil, but from what is good, just, and sincere: acting from purpose of evil they call cunning, which they shun as the poison of a serpent, since it is altogether contrary to innocence. Because they love nothing more than to be led of the Lord, and attribute all things they have received to Him, they are removed from what is of themselves; and as far as they are removed from what is of themselves, so far the Lord flows in. Hence it is that whatever things they hear from Him, whether by means of the Word or by that of preaching, they do not lay up in the memory, but immediately obey, that is, will and do them: the will is itself their memory. These for the most part appear simple in outward form, but they are wise and prudent inwardly. They are those who are meant by the Lord, *Be ye prudent as serpents, and simple as doves* (Matt. x. 16): such is the innocence which is called the innocence of wis-

dom. Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and from this is all reception of good and truth, from which is wisdom, therefore man is so created that when he is a little child he may be in innocence, but only outward, and when he becomes old he may be in inward innocence, in order that by the former he may come into the latter, and from the latter again into the former. So also a man when he becomes old decreases in body, and becomes again like a child, but a wise child, thus an angel, for an angel is a wise child in an eminent sense. Hence it is that in the Word a little child signifies one who is innocent, and an old man, a wise man in whom is innocence.[b]

279. The case is similar with every one who is being regenerated. Regeneration is being born again as to the spiritual man. The man is first introduced into the innocence of childhood, in which he is conscious that he knows nothing of truth and can do nothing of good from himself, but only from the Lord, and he desires and seeks truth only because it is truth, and good because it is good. Good and truth are also given by the Lord, as he advances in age; he is led first into the knowledge of them, next from knowledge into intelligence, and lastly from intelligence into wisdom, innocence always accompanying, which is, as was said, consciousness that he knows nothing of truth and can do nothing of good from himself, but from the Lord. Without this faith and its perception, no one can receive anything of heaven. In this principally consists the innocence of wisdom.

280. Because innocence is to be led by the Lord and

[b] By infants in the Word is signified innocence, n. 5608. And likewise by sucklings, n. 3183. By an old man is signified a wise man, and in the abstract sense wisdom, n. 3183, 6524. Man is so created that in proportion as he declines to old age, he may become as a little child, and then innocence may be in wisdom, and the man in that state may pass into heaven and become an angel, n. 3183, 5608.

not by self, therefore all who are in heaven are in innocence; for all who are there love to be led by the Lord. They know that to lead themselves is to be led by their own will, and their own will is to love self; and he who loves himself does not suffer himself to be led by another. Hence it is, that as far as an angel is in innocence, so far he is in heaven, that is, so far in Divine good and Divine truth; for to be in these is to be in heaven. The heavens therefore are distinguished according to innocence; those who are in the lowest or first heaven, are in innocence of the first or lowest degree; those who are in the middle or second heaven, are in innocence of the second or middle degree; but those who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last therefore are the very innocences of heaven, for above all the rest they love to be led by the Lord, as little children by their father. For this reason also Divine truth, which they hear either immediately from the Lord or mediately through the Word and preaching, they receive directly in the will and do it, and thus commit it to life; hence they have so much more wisdom than angels of the lower heavens (see n. 270, 271). Because those angels are of this nature, they are nearest to the Lord, from Whom they receive innocence; and they are also separated from what is of themselves, so that they live as it were in the Lord. They appear simple in outward form, and before the eyes of angels of the lower heavens they seem as children, thus as little ones, and also as not very wise, although they are the wisest of the angels of heaven; for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge it, and also that what they know is as nothing in respect to what they do not know; to know, to acknowledge, and to perceive this, they say, is the first step to wisdom. Those angels are also without clothing, since nakedness corresponds to innocence.[c]

[c] All in the inmost heaven are innocences, n. 154, 2736, 3887. And

281. I have spoken much with angels about innocence, and have been informed that innocence is the *esse* of all good, and hence that good is so far good as innocence is in it, consequently that wisdom is so far wisdom as it partakes of innocence,—and so with love, charity, and faith[d] —and that hence no one can enter heaven unless he has innocence, which is what is meant by the Lord: *Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein* (Mark x. 14, 15; Luke xviii. 16, 17). By little children here, as also elsewhere in the Word, are meant the innocent. A state of innocence is also described by the Lord in Matthew (vi. 23–35), but by correspondences only. The reason that good is good as far as innocence is in it, is because all good is from the Lord, and innocence is to will to be led by the Lord. I have also been informed that truth cannot be conjoined to good, and good to truth, except by means of innocence. Hence also an angel is not an angel of heaven, unless innocence is in him; for heaven is not in any one, until truth is conjoined to good in him. Hence the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed that true marriage love derives its existence from innocence, because from the conjunction of good and truth, in which conjunction are the two minds of husband and wife; and this conjunction, when it descends, is presented under the form of

therefore they appear to others as children, n. 154. They are also naked, n. 165, 8375, 9960. Nakedness is of innocence, n. 165, 8375. Spirits have a custom of testifying innocence by laying aside their garments and presenting themselves naked, n. 165.

[d] Every good of love and truth of faith ought to have in it innocence, that it may be good and true, n. 2526, 2780, 3111, 3994, 6013, 7840, 9262, 10134. Innocence is the essential of good and truth, n. 2780, 7840. No one is admitted into heaven unless he has something of innocence, n. 4797.

marriage love; for consorts, like their minds, mutually love each other; hence there is the playfulness as of infancy and of innocence in marriage love.[e]

282. Because innocence is the very *esse* of good with angels of heaven, it is evident that Divine good proceeding from the Lord is innocence itself, for that good is what flows in with angels, and affects their inmosts, and disposes and adapts them for receiving all the good of heaven. The case is similar with infants, whose interiors are not only formed by the flowing of innocence through them from the Lord, but are also continually adapted and disposed for receiving the good of heavenly love, since the good of innocence acts from the inmost, being, as was said, the *esse* of all good. From these things it may be manifest that all innocence is from the Lord. Hence it is that the Lord in the Word is called a Lamb, a lamb signifying innocence.[f] Because innocence is the inmost in all the good of heaven, it so affects the mind of one who feels it — as on the approach of an angel of the inmost heaven — that he seems to himself to be no longer his own, and hence to be affected and as it were carried away with such a delight that every delight of the world appears to be nothing in comparison. I say this from having perceived it.

[e] True marriage love is innocence, n. 2736. Marriage love consists in willing what the other wills, thus mutually and reciprocally, n. 2731. They who are in marriage love are together in the inmosts of life, n. 2732. There is a union of two minds, and thus from love they are one, n. 10168, 10169. True marriage love derives its origin and essence from the marriage of good and truth, n. 2728, 2729. About angelic spirits who have a perception whether there be what is of marriage, from the idea of the conjunction of good and truth, n. 10756. Marriage love is altogether like the conjunction of good and truth, n. 1904, 2173, 2508, 2729, 3103, 3132, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9207, 9495, 9637. Therefore in the Word by marriage is meant the marriage of good and truth, such as is in heaven and such as will be in the church, n. 3132, 4434, 4835.

[f] A lamb, in the Word, signifies innocence and its good, n. 3994, 10132.

283. All who are in the good of innocence are affected by innocence, and as far as any one is in that good, so far he is affected; but those who are not in the good of innocence, are not affected by it. For this reason all in hell are wholly opposed to innocence, nor do they know what it is; so opposed are they that as far as any one is innocent, they burn to do him mischief, and hence they cannot bear to see infants; as soon as they see them, they are inflamed with a cruel desire of doing them harm. From this it was made evident that what is man's own, and so the love of self, is against innocence; for all who are in hell are in what is their own, and therefore in the love of self.[g]

THE STATE OF PEACE IN HEAVEN.

284. He who has not been in the peace of heaven, cannot perceive what the peace is in which angels are. Man also, as long as he is in the body, cannot receive the peace of heaven, thus cannot perceive it, because his perception is in what is natural. In order to perceive it, he ought to be able as to thought to be elevated and withdrawn from the body and kept in the spirit, and then be with angels. Because I have in this way perceived the peace of heaven, I am able to describe it, yet not by words as it is in itself, because human words are inadequate, but only as it is in comparison with that rest of mind which those enjoy who are content in God.

285. There are two inmost things of heaven, namely, innocence and peace; they are called inmost, because they proceed immediately from the Lord. From innocence is

[g] What is man's own, is to love himself more than God, and the world more than heaven, and to make his neighbor of no account in respect to himself; thus it is the love of self and of the world, n. 694, 731, 4317, 5660. The wicked are altogether against innocence, so far that they cannot endure its presence, n. 2126.

all the good of heaven, and from peace is all the enjoyment of good. Every good has its enjoyment; and good and enjoyment are both of love, for whatever is loved is called good, and is also perceived as enjoyable. Hence it follows that those two inmost things, innocence and peace, proceed from the Lord's Divine love and affect angels from the inmost. That innocence is the inmost of good, may be seen in the preceding chapter, in which is described the state of innocence of the angels of heaven; and that peace is the inmost of enjoyment from the good of innocence, shall now be explained.

286. What is the origin of peace shall first be told. Divine peace is in the Lord, existing from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from His conjunction with the angels of heaven, and in particular from the conjunction of good and truth with every angel. These are the origins of peace. From this it may be manifest, that peace in the heavens is the Divine inmostly affecting with blessedness every good they have, and giving all the joy of heaven; and that it is in its essence the Divine joy of the Lord's Divine love, from His conjunction with heaven and with every one there. This joy perceived by the Lord in angels, and by angels from the Lord, is peace. From this by derivation angels have all that is blessed, enjoyable, and happy, or that which is called heavenly joy.[a]

287. Because these are the origins of peace, the Lord is called the Prince of peace, and He says that from Him is peace and in Him is peace; angels also are called angels of peace, and heaven the habitation of peace, as in the

[a] By peace in the supreme sense is meant the Lord, because from Him is peace, and in the internal sense heaven, because all there are in a state of peace, n. 3780, 4681. Peace in the heavens is the Divine inmostly affecting with blessedness every good and truth there, and is incomprehensible to man, n. 92, 3780, 5662, 8455, 8665. Divine peace is in good, but not in truth without good, n. 8722.

following passages: *A Child is born to us, a Son is given to us, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity, Prince of Peace; of the increase of His government and peace there shall be no end* (Isaiah ix. 6, 7). *Jesus said, Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you* (John xiv. 27). *These things have I spoken unto you, that in Me ye may have peace* (John xvi. 33). *Jehovah lift up His countenance upon thee, and give thee peace* (Num. vi. 26). *The angels of peace weep bitterly; the highways lie waste* (Isaiah xxxiii. 7, 8). *The work of justice shall be peace; and My people shall dwell in the habitations of peace* (Isaiah xxxii. 17, 18). That it is Divine and heavenly peace which is meant by peace in the Word, may be evident also from other passages where it is named (as Isaiah lii. 7; liv. 10; lix. 8: Jer. xvi. 5; xxv. 37; xxix. 11; Haggai ii. 9; Zech. viii. 12; Psalm xxxvii. 37; and elsewhere). Since peace signifies the Lord and heaven, and also heavenly joy and the enjoyment of good, it was an ancient form of salutation, still existing — *Peace be with you;* which the Lord also confirmed by saying to the disciples whom He sent forth, *Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it* (Luke x. 5, 6). And the Lord Himself likewise, when He appeared to the apostles, said, *Peace be with you* (John xx. 19, 21, 26). A state of peace is also meant in the Word by its being said that Jehovah *smelled an odor of rest* (as Exod. xxix. 18, 25, 41; Lev. i. 9, 13, 17; ii. 2, 9; vi. 15, 21; xxiii. 12, 13, 18; Num. xv. 3, 7, 13; xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36). By an odor of rest, in the heavenly sense, is signified the perception of peace.[b] Since peace signifies the union of the Divine It-

[b] Odor, in the Word, signifies the perception of agreeableness or disagreeableness, according to the quality of the love and faith of which it is predicated, n. 3577, 4626, 4628, 4748, 5621, 10292. An odor of

self and the Divine Human in the Lord, and the conjunction of the Lord with heaven and with the church, and with all in heaven and also in the church who receive Him, the Sabbath was instituted for a remembrance of these things, and named from rest or peace, and was the most holy representative of the church; for that reason also the Lord called Himself the Lord of the Sabbath (Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5).[c]

288. The peace of heaven, because it is the Divine inmostly affecting with blessedness the good itself in angels, does not come to their manifest perception, except by enjoyment of heart when they are in the good of their life, and by pleasure when they hear truth which agrees with their good, and by cheerfulness of mind when they perceive their conjunction; from this, however, it flows into all the acts and thoughts of their life, and there presents itself as joy, even in outward form. But peace as to its quality and quantity differs in the heavens according to the innocence of those who are there, since innocence and peace walk hand in hand; for, as was said above, from innocence is all the good of heaven, and from peace is all the enjoyment of that good. From this it may be evident that the like may be said here of the state of peace, as was said in the foregoing chapter of the state of innocence in

rest, when applied to Jehovah, is the perception of peace, n. 925, 10054. On this account frankincense, incense, odors in oils and ointments, became representative, n. 925, 4748, 5621, 10177.

[c] Sabbath in the supreme sense signified the union of the Divine Itself and the Divine Human in the Lord; in the internal sense the conjunction of the Divine Human of the Lord with heaven and with the church; in general, the conjunction of good and truth, thus the heavenly marriage, n. 8495, 10356, 10730. Hence rest on the Sabbath day signified the state of that union, because then the Lord had rest, and thereby is peace and salvation in the heavens and in the earth; and in the respective sense the conjunction of the Lord with man, because then he has peace and salvation, n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730.

the heavens, since innocence and peace are conjoined like good and its enjoyment; for good is felt by its enjoyment, and enjoyment is known from its good. Because it is so, it is manifest that angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that angels of the lower heavens are in a less degree of peace, because in a less degree of innocence (see above, n. 280). That innocence and peace are together, like good and its delight, may be seen with little children, who because they are in innocence are also in peace; and because they are in peace, all things with them are full of play. But the peace of little children is outward peace, and inward peace, like inward innocence, is not given except in wisdom; and because in wisdom, it is given in the conjunction of good and truth, since wisdom is from that conjunction. Heavenly or angelic peace is given also with men who are in wisdom from the conjunction of good and truth, and who in consequence perceive themselves content in God; yet while they live in the world, it lies stored up in their interiors; but it is revealed when they leave the body and enter heaven, for then the interiors are opened.

289. Because Divine peace exists from the conjunction of the Lord with heaven, and in particular with every angel from the conjunction of good and truth, angels when they are in a state of love are in a state of peace; for then good is conjoined with truth in them. That the states of angels are by turns changed, may be seen above (n. 154–160). The case is similar with a man who is being regenerated; when there is conjunction of good and truth in him, as is the case especially after temptations, then he comes into a state of delight from heavenly peace.[d] This peace is comparatively like the morning or dawn in spring, when the night being past, from the rising of the sun all things of the

[d] The conjunction of good and truth with man who is being regenerated, is effected in a state of peace, n. 3696, 8517.

earth begin to live anew, an odor of vegetation is diffused from the dew which descends from heaven, and the mild vernal temperature gives fertility to the ground, and also infuses gentle pleasure into human minds; and this, because morning or dawn in the time of spring corresponds to the state of peace of angels in heaven (see n. 155).[e]

290. I have also spoken with angels about peace, and said that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmities and discords cease among men; and that it is believed that internal peace is rest of mind on the removal of cares, and especially tranquillity and enjoyment from success in business. But the angels said that rest of mind, and tranquillity and enjoyment from the removal of cares and from success in business, appear as of peace, but are not of peace, except with those who are in heavenly good; since peace is not given except in that good. For peace flows in from the Lord into their inmost, and from their inmost descends and flows down into lower regions of their mind, and produces rest of the rational mind, tranquillity of the natural mind, and joy therefrom. But with those who are in evil, peace is not given:[f] there is an appearance indeed as of rest, tranquillity, and delight, when things succeed according to their wishes; but it is outward and not inward. Inwardly they burn with enmity, hatred, revenge, cruelty, and other evil lusts, into which also their mind rushes as soon as they see any one who does not favor them, and bursts forth when there is no fear. Hence their enjoyment dwells in insanity, but the enjoyment of those who are in good dwells in wisdom: the difference is as between hell and heaven.

[e] The state of peace in the heavens is as a state of dawn and of spring in the earth, n. 1726, 2780, 5662.

[f] The lusts which originate in the love of self and of the world entirely take away peace, n. 3170, 5662. Some make peace to consist in restlessness and in such things as are contrary to peace, n. 5662. Peace is not given unless the lusts of evil are removed, n. 5662.

THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is known in the Church that all good is from God, and none from man, and that therefore no one ought to ascribe any good to himself as his own; and it is also known that evil is from the devil. They therefore who speak from the doctrine of the Church, say of those who act well, and also of those who speak and preach piously, that they are led by God; but the contrary of those who act ill and speak impiously. These things cannot be so, unless man has conjunction with heaven and conjunction with hell, and unless this conjunction is with his will and understanding; for from these the body acts and the mouth speaks. What the conjunction is, shall now be told.

292. With every man there are good spirits and evil spirits; by good spirits man has conjunction with heaven, and by evil spirits with hell. These spirits are in the world of spirits, which world is in the midst between heaven and hell, and will be described particularly hereafter. These spirits when they come to a man, enter into all his memory, and thence into all his thought; evil spirits into the things of the memory and thought that are evil, but good spirits into the things of the memory and thought that are good. The spirits do not know at all that they are with man, but when they are with him they believe that all things of his memory and thought are their own; neither do they see the man, because the things which are in our solar world do not fall into their sight.[a] The greatest care is taken by the

[a] With every man are angels and spirits and by them man has communication with the spiritual world, n. 697, 2796, 2886, 2887, 4047, 4048, 5846–65, 5976–93. Man without spirits attending him cannot live, n. 5993. Man does not appear to spirits, as neither do spirits appear to man, n. 5862. Spirits can see nothing in our solar world pertaining to man, except with one with whom they speak, n. 1880.

Lord that spirits may not know that they are with man; for if they knew it, they would speak with him, and then evil spirits would destroy him, since evil spirits, because they are conjoined with hell, desire nothing more than to destroy man, not only as to soul, that is, as to faith and love, but also as to body. The case is otherwise when they do not speak with man: then they do not know that what they think, and also what they speak among themselves, is from him — for among themselves also they speak from man; but they believe that what they think and speak is their own, and every one esteems and loves his own; thus spirits are constrained to love and esteem man, although they do not know it. That there is such conjunction of spirits with man, has become so well known to me from the continual experience of many years, that nothing is better known.

293. That spirits who communicate with hell are also adjoined to man, is because man is born into evils of every kind, and so his first life is only from them; for this reason, unless there were adjoined to man spirits like himself, he could not live, nor indeed could he be withdrawn from his evils and be reformed. Wherefore he is held in his own life by evil spirits, and is withheld from it by good spirits; by means of both he is also in equilibrium; and because he is in equilibrium, he is in his freedom, and can be withdrawn from evils and inclined to good, and good can also be implanted in him — which could not by any means be done if he were not in freedom; nor can freedom be given him unless spirits from hell act on one side and spirits from heaven on the other, and man be in the midst. It has also been shown that man, so far as he partakes of what is hereditary and thence of self, would have no life if he were not allowed to be in evil, and none also if he were not in freedom; and moreover that he cannot be forced to good, and that what is forced does not abide; as also that the good which man receives in freedom, is implanted in his

will and becomes as his own ;[b] and that hence it is that man has communication with hell and communication with heaven.

294. What communication of heaven there is with good spirits, and what communication of hell with evil spirits, and thus what the conjunction of heaven and hell with man is, shall also be told. All spirits, who are in the world of spirits, have communication with heaven or with hell; the evil with hell, and the good with heaven. Heaven is distinguished into societies, and in like manner hell. Every spirit belongs to some society, and also subsists by influx from it; thus he acts as one with it. Hence it is that as man is conjoined with spirits, so he is conjoined with heaven or with hell, and indeed with that society there in which he is as to his affection, or as to his love; for all the societies of heaven are distinct according to their affections of good and of truth, and all the societies of hell according to their affections of what is evil and false. As to the societies of heaven, see above (n. 41–45 ; also n. 148–151).

295. Spirits are adjoined to man of such quality as he himself is as to affection or as to love ; but good spirits are adjoined to him by the Lord, whereas evil spirits are invited by the man himself. The spirits with man are, however, changed according to the changes of his affections, some spirits being with him in infancy, others in boyhood, others in youth and manhood, and others in old age. In infancy

[b] All freedom is of love and affection, since what a man loves, that he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591. Because freedom is of love, it is of man's life, n. 2873. Nothing appears as man's own but what is from freedom, n. 2880. Man ought to have freedom, to be capable of being reformed, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. Otherwise the love of good and of truth cannot be implanted in man and be appropriated to appearance as his own, n. 2877, 2879, 2880, 2883, 8700. Nothing is conjoined to man which is of compulsion, n. 2875, 8700. If man could be reformed by compulsion, all would be reformed, n. 2881. What is of compulsion in reformation is hurtful, n. 4031. What states of compulsion are, n. 8392.

spirits are present who are in innocence, thus who communicate with the heaven of innocence, which is the inmost or third heaven; in boyhood are present spirits who are in affection for knowing, thus who communicate with the lowest or first heaven; in youth and manhood are present spirits who are in affection for what is true and good, and thence in intelligence, thus who communicate with the second or middle heaven; but in old age, spirits are present who are in wisdom and innocence, thus who communicate with the inmost or third heaven. But this adjunction is effected by the Lord with those who can be reformed and regenerated. The case is otherwise with those who cannot be reformed and regenerated: to these also good spirits are adjoined, that by them they may be withheld from evil as much as possible; but their immediate conjunction is with evil spirits, who communicate with hell, and thus they have such spirits as they are themselves. If they be lovers of self, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell in their evil affections; and as far as man cannot be kept from evil by good spirits, so far these evil spirits inflame him; and as far as the affection reigns, so far they cling to him and do not recede. Thus a bad man is conjoined to hell, and a good man is conjoined to heaven.

296. That man is governed by the Lord through spirits, is because he is not in the order of heaven, for he is born into evils which are of hell, thus into the opposite of Divine order. He is therefore to be reduced into order, and he cannot be so reduced except mediately through spirits. It would be otherwise if man were born into the good which is according to the order of heaven; then he would not be governed by the Lord through spirits, but by means of order itself, thus by the general influx. By means of this influx man is governed as to the things which proceed from thought and will into act, thus as to speech and as to actions; for these flow according to natural order, with

which therefore the spirits who are adjoined to man have nothing in common. By means of the general influx from the spiritual world animals also are governed, because they are in the order of their life; nor have they been able to pervert and destroy it, because they have no rational faculty.[c] What the distinction is between men and beasts, may be seen above (n. 39).

297. As to what further concerns the conjunction of heaven with the human race, it is to be known that the Lord Himself flows in with every man, according to the order of heaven, both into his inmosts and into his outmosts, or ultimates, and disposes him for receiving heaven, and governs his ultimates from his inmosts, and at the same time the inmosts from his ultimates, and thus holds all things with him in connection. This influx of the Lord is called immediate influx, but the other influx, which takes place through spirits, is called mediate influx; the latter subsists by means of the former. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into man's will, and through his will into his understanding, thus into man's good, and through the good into his truth, or what is the same thing, into his love, and through the love into his faith; but not the reverse, still less into faith without love, or into truth without good, or into understanding which is not from will. This Divine influx is perpetual, and is received in good with the good, but not with the evil. With the evil it is either rejected, or suffocated,

[c] The distinction between men and beasts is, that men can be elevated by the Lord to Himself, and think about the Divine, love It, and thus be conjoined to the Lord; from this they have eternal life, but it is otherwise with beasts, n. 4525, 6323, 9231. Beasts are in the order of their life, and therefore they are born into things suitable to their nature, but not man, who must therefore be introduced by intellectual things into the order of life, n. 637, 5850, 6323. According to general influx, thought falls into speech and will into gestures with man, n. 5862, 5990, 6192, 6211. The general influx of the spiritual world into the lives of beasts, n. 1633, 3646.

or perverted; hence they have an evil life, which in the spiritual sense is death.[d]

298. The spirits who are with man, as well those who are conjoined to heaven as those who are conjoined to hell, never flow in from their own memory and its thought with man; for if they should flow in from their own thought, man would not know otherwise than that the things which are theirs were his own (see above, n. 256). But still through them there flows in with man from heaven, affection which is of love for what is good and true, and from hell, affection which is of love for what is evil and false. As far therefore as man's affection agrees with what flows in, so far it is received by him in his own thought, for man's interior thought is altogether according to his affection or love; but as far as it does not agree, so far it is not received. Hence it is evident—since thought does not flow into man through spirits, but only affection for good and affection for evil—that man has choice, because he has freedom; thus that he can with thought receive good and reject evil, for he knows from the Word what is good and what is evil. What he receives with thought from affection, is also appropriated to him; but what he does not receive with thought from affection, is not appropriated to him. From these things it may be evident what the influx

[d] There is immediate influx from the Lord, and likewise mediate through the spiritual world, n. 6063, 6307, 6472, 9682, 9683. Immediate influx of the Lord is into the particulars of all things, n. 6058, 6474–78, 8717, 8728. The Lord flows in into firsts and at the same time into lasts—in what manner, n. 5147, 5150, 6473, 7004, 7007, 7270. The influx of the Lord is into the good with man, and by good into truth, and not the reverse, n. 5482, 5649, 6027, 8685, 8701, 10153. The life which flows in from the Lord is varied according to the state of man and according to reception, n. 2069, 5986, 6472, 7343. With the wicked, the good which flows in from the Lord is turned into evil and truth into falsity, from experience, n, 3642, 4632. Good and the truth of it, which continually flows in from the Lord, is so far received as evil and its falsity do not oppose, n. 2411, 3142, 3147, 5828.

of good from heaven is with man, and what the influx of evil from hell.

299. It has also been given me to know whence man has anxiety, grief of mind, and interior sadness which is called melancholy. There are spirits who are not as yet in conjunction with hell, because still in their first state — of whom we shall speak hereafter, when treating of the world of spirits. These spirits love things undigested and corrupt, as of putrifying food in the stomach. For this reason they are present with such things in man, because they find enjoyment in them, and they talk there with one another from their own evil affection. The affection of their speech flows in from this source into man, which affection, if it be contrary to the man's own, becomes in him sadness and melancholy anxiety; but if it be agreeable, it becomes in him gladness and cheerfulness. These spirits appear near to the stomach, some to the left, some to the right, some beneath, some above, also nearer and more remote, thus variously according to the affections in which they are. That anxiety of mind is thus produced, has been given me to know and to be assured from much experience. I have seen them, I have heard them, I have felt the anxieties arising from them, I have spoken with them; they have been driven away, and the anxiety ceased; they have returned, and the anxiety returned; and I have perceived the increase and decrease of it, according to their approach and removal. From this it has been evident to me why it is that some who do not know what conscience is, because they have no conscience, ascribe its pangs to the stomach.[e]

[e] They who have not conscience do not know what conscience is, n. 7490, 9121. There are some who laugh at conscience when they hear what it is, n. 7217. Some believe that conscience is nothing, some that it is something natural which is sad and mournful, arising either from causes in the body or from causes in the world, some that it is something peculiar to the vulgar from religious superstition, n. [206, 831,] 950, [T. C. R. 665]. There is true conscience, spurious conscience, and false conscience, n. 1033. Pain of conscience is an anx-

300. The conjunction of heaven with man is not as the conjunction of man with man, but is a conjunction with the interiors of his mind, thus with his spiritual or internal man. With his natural or external man there is a conjunction by correspondences, which will be spoken of in the following chapter, when the conjunction of heaven with man by the Word is treated of.

301. That the conjunction of heaven with the human race, and of the human race with heaven, is such that one subsists from the other, will also be shown in the following chapter.

302. I have spoken with angels about the conjunction of heaven with the human race, and I said that the man of the Church indeed says that all good is from God, and that angels are with man; but that yet few believe that angels are conjoined to man, still less that they are in his thought and affection. To this the angels said that they knew there is such a belief and still such a mode of speaking in the world, and, to their wonder, especially within the Church, where the Word is which teaches them of heaven and its conjunction with man; when yet there is such conjunction that man cannot think the least thing without spirits adjoined to him, and his spiritual life depends on it. The cause of the ignorance on this subject, they said was, that man believes he lives from himself, without connection with the First Esse of life, and does not know that this connection is by means of the heavens; when yet man, if that connection were broken, would instantly fall down dead. If man believed, as is really the case, that all good is from the Lord and all evil from hell, then he would not make the good in him a matter of merit, neither would evil be

iety of mind on account of what is unjust, insincere, and in any respect evil, which man believes to be against God, and against the good of the neighbor, n. 7217. They have conscience who are in love to God and in charity toward the neighbor, but not they who are not so, n. 831, 965, 2380, 7490.

imputed to him; for thus in all the good which he thinks and does he would look to the Lord, and all the evil which flows in would be rejected to hell, whence it comes. But because man does not believe that anything flows in from heaven and from hell, and thus supposes that all things which he thinks and wills are in himself and from himself, he appropriates evil to himself, and the good which flows in he defiles with merit.

CONJUNCTION OF HEAVEN WITH MAN BY THE WORD.

303. THOSE who think from interior reason can see that there is a connection of all things by intermediates with the First, and that whatever is not in connection is dissipated. For they know when they think, that nothing can subsist from itself, but from what is prior to itself, thus all things from the First; and that the connection with what is prior is as the connection of an effect with its efficient cause; for when the efficient cause is taken away from its effect, then the effect is dissolved and destroyed. Because the learned thought thus, they saw and said that subsistence is perpetual existence; thus that all things subsist from the First, from Which because they have had their existence, they perpetually exist — that is, subsist. But what is the connection of everything with that which is prior to itself, thus with the First, from Which are all things, cannot be told in a few words, because it is various and diverse; it can only be told in general that there is a connection of the natural world with the spiritual world, and that in consequence there is a correspondence of all things in the natural world with all things in the spiritual (see n. 103–115); also that there is a connection and thence a correspondence of all things of man with all things of heaven (see n. 87–102).

304. Man is so created that he has connection and conjunction with the Lord, but only fellowship with the angels of heaven; that he has not conjunction with the angels, but only fellowship, is because man from creation is like an angel as to the interiors of the mind; for man has such a will as an angel has, and such an understanding. Hence it is that a man after death, if he has lived according to Divine order, becomes an angel, and then has the wisdom of angels. When therefore the conjunction of man with heaven is spoken of, his conjunction with the Lord and fellowship with angels is meant; for heaven is not heaven from what is the angels' own, but from the Lord's Divine: that the Lord's Divine makes heaven, may be seen above (n. 7–22). But man has besides, what angels have not, that he is not only in the spiritual world as to his interiors, but also at the same time in the natural world as to exteriors. His exteriors which are in the natural world, are all things of his natural or external memory, and of thought and imagination therefrom; in general, knowledges and sciences, with their enjoyments and pleasures, so far as they savor of the world, and also many pleasures belonging to the senses of the body, together with his senses themselves, his speech and actions. All these are also ultimate things into which the Divine influx of the Lord terminates; for it does not stop in the middle, but proceeds to its ultimates. From these things it may be manifest that in man is the ultimate of Divine order, and because the ultimate, the basis also and foundation. Since the Divine influx of the Lord does not stop in the middle but proceeds to its ultimates, as was said, and since the middle through which it passes is the angelic heaven, and the ultimate is with man, and since there is nothing given which is unconnected, it follows that such is the connection and conjunction of heaven with the human race that the one subsists from the other, and that it would be with the human race without heaven as with a

chain when the hook is removed, and with heaven without the human race as with a house without a foundation.[a]

305. But because man has broken this connection with heaven by turning his interiors away from heaven and turning them to the world and himself, through love of self and the world, and thus withdrawing himself so as no longer to serve heaven for a basis and foundation, a medium has been provided by the Lord to be to heaven in the place of a basis and foundation, and also for the conjunction of heaven with man. This medium is the Word. But how the Word serves for such a medium has been shown in many passages in the HEAVENLY ARCANA — all of which may be seen collected together in the little work concerning the WHITE HORSE, mentioned in the Apocalypse; and likewise in the Appendix to THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE — from which some notes will be here appended.[b]

[a] Nothing exists from itself, but from what is prior to itself, thus all things from the First, and they also subsist from Him from Whom they exist, and to subsist is perpetually to exist, n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. Divine order does not rest in the middle, but terminates in an ultimate, and the ultimate is man, thus Divine order terminates with man, n. 634, 2853, 3632, 5897, 6239, 6451, 6465, 9215, 9216, 9824, 9828, 9836, 9905, 10044, 10329, 10335, 10548. Inner things flow in with successive order into outer things, even into the outmost or ultimate, and there also they exist and subsist, n. 634, 6239, 6465, 9215, 9216. Inner things exist and subsist in what is ultimate in simultaneous order, n. 5897, 6451, 8603, 10099. Hence all inner things are held together in connection from the First by the Last, n. 9828. Hence the First and the Last signify all and single things, thus the whole, n. 10044, 10329, 10335. And hence in ultimates there is strength and power, n. 9836.

[b] The Word in the sense of the letter is natural, n. 8783, by reason that the natural is the ultimate into which spiritual and heavenly things, which are interior, terminate, and on which they subsist as a house upon its foundation, n. 9430, 9433, 9824, 10044, 10436. The Word in order to be such, is written by pure correspondences, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687. The Word being such in the sense of the letter, is the continent of the spiritual and heavenly sense, n. 9407. And it is accommodated both to men and angels at the

306. I have been informed from heaven that the most ancient people had immediate revelation, since their interiors were turned to heaven; and that by this revelation there was at that time conjunction of the Lord with the human race. After their time there was not such immediate revelation, but mediate by correspondences, for all Divine worship then consisted of correspondences, on which account the churches of that time were called representative churches. It was then known what correspondence was and representation, and that all things in the earth corresponded to spiritual things in heaven and in the church, or what is the same, represented them; and therefore natural things, which were the externals of their worship, served them for mediums of thinking spiritually, thus with angels. After the knowledge of correspondences and representations was forgotten, the Word was written, in which all the words and their meanings are correspondences, and thus contain a spiritual or internal sense, in which angels are. For this reason, when man reads the Word and perceives it according to the sense of the letter, or the outward sense, the angels perceive it according to the inner or spiritual sense; for all the thought of angels is spiritual, whereas the thought

same time, n. 1769–72, 1887, 2143, 2157, 2275, 2333, 2395, 2540, 2541, 2547, 2553, 7381, 8862, 10332. And it is the [medium] uniting heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 9396, 10375. The conjunction of the Lord with man is by the Word, through the medium of the internal sense, n. 10375. By all and each of the things of the Word there is conjunction, and hence the Word is wonderful above all writing, n. 10632–34. The Lord since the Word was written, speaks by it with men, n. 10290. The Church, where the Word is and by it the Lord is known, in respect to those who are out of the Church, where the Word is not and the Lord is not known, is as the heart and lungs in man respectively to the other parts of the body, which live from them as from the fountains of their life, n. 637, 931, 2054, 2853. The universal church on earth is before the Lord as one man, n. 7396, 9276. Hence it is that unless there were a Church where the Word is, and by it the Lord is known, in this earth, the human race would here perish, n. 468, 637, 931, 4545, 10452.

of man is natural. These thoughts indeed appear diverse, but still they are one because they correspond. Hence it is that after man removed himself from heaven and broke the bond, there was provided by the Lord a means of conjunction of heaven with man through the Word.

307. How heaven is conjoined with man by means of the Word, I would illustrate by some passages from it. The New Jerusalem is described in the Apocalypse in these words: *I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. And I saw the holy city Jerusalem coming down from God out of heaven. The city was four-square, its length as great as its breadth; and an angel measured the city with a reed, twelve thousand furlongs; the length, the breadth, and the height, were equal. And he measured its wall, a hundred and forty-four cubits, the measure of a man, which is of an angel. The building of the wall was of jasper; but the city itself was pure gold, and like to pure glass; and the foundations of the wall were adorned with every precious stone. The twelve gates were twelve pearls; and the street of the city was pure gold as transparent glass* (xxi. 1, 2, 16, 17, 18). The man who reads these words, understands them no otherwise than according to the sense of the letter—namely, that the visible heaven with the earth is to perish, and a new heaven to exist; and that upon the new earth is to descend the holy city Jerusalem, and that it is to be, as to all its measures, according to the description. But the angels with man understand these things altogether otherwise; they understand everything spiritually, which man understands naturally. By the new heaven and new earth they understand a new church; by the city Jerusalem descending from God out of heaven, they understand its heavenly doctrine revealed by the Lord; by its length, breadth, and height, which are equal and twelve thousand furlongs, they understand all the goods and truths of that doctrine in their sum; by its wall, they understand the

truths protecting it; by the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, they understand all those protecting truths in their sum, and their quality; by its twelve gates, which were of pearls, they understand introductory truths — pearls also signify such truths; by the foundations of the wall, which were of precious stones, they understand the knowledges on which that doctrine is founded; by gold like to pure glass, of which were the city and its street, they understand the good of love from which doctrine with its truths is transparent. Angels perceive all these things in this way, and so not as man perceives them. Man's natural ideas thus pass into spiritual ideas with angels, without their knowing anything of the sense of the letter of the Word — as of a new heaven and a new earth, a new city of Jerusalem, its wall, the foundations of the wall, and the measures. And yet the thoughts of angels make one with the thoughts of man, because they correspond. They make one almost like the words of a speaker and the understanding of them by a hearer, who does not attend to the words but only to the meaning. Hence it is evident how heaven is conjoined with man by means of the Word. Let us take another example from the Word: *In that day there shall be a high way from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and the Egyptians shall serve Assyria. In that day Israel shall be the third with Egypt and with Assyria, a blessing in the midst of the land, which Jehovah of hosts shall bless, saying, Blessed be My people the Egyptians, and the Assyrian the work of My hands, and Israel Mine inheritance* (Isaiah xix. 23, 24, 25). How man thinks and how angels think when these words are read, may be manifest from the sense of the letter of the Word and from its internal sense. Man thinks, from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and then are to make one with the Israelitish nation; but

angels think, according to the internal sense, of the man of the spiritual church, there described in that sense, whose spiritual is Israel, whose natural is the Egyptian, and whose rational, which is the middle, is the Assyrian.[c] Yet the two senses are one, because they correspond. When therefore angels think thus spiritually and man naturally, they are conjoined almost like soul and body: the internal sense of the Word is also its soul and the sense of the letter its body. Such is the Word throughout; hence it is evident that it is a means of conjunction of heaven with man, and that its literal sense serves for a basis and foundation.

308. There is also conjunction of heaven by means of the Word with those who are out of the Church, where the Word is not; for the Lord's church is universal, and with all who acknowledge the Divine and live in charity. These are instructed also after their decease by angels, and receive Divine truths;[d] on which subject more will be seen below, in the chapter on the Heathen. The universal church on the earth is in the sight of the Lord as one man, just as heaven is (see n. 59–72); but the Church where the Word is, and where by means of it the Lord is known, is as the heart and lungs in that man. That all the viscera and members of the whole body draw life from the heart and lungs by

[c] Egypt and Egyptian in the Word signify the natural and its knowledge, n. 4967, 5079, 5080, 5095, 5160, 5799, 6015, 6147, 6252, 7355, 7648, 9340, 9391. Assyria signifies the rational, n. 119, 1186. Israel signifies the spiritual, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805, 9340.

[d] The Church specifically is where the Word is and by it the Lord is known, thus where Divine truths from heaven are revealed, n. 3857, 10761. The church of the Lord is with all in the whole globe, who live in good according to the principles of their religion, n. 3263, 6637, 10765. All in every country who live in good according to the principles of their religion and acknowledge the Divine, are accepted of the Lord, n. 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. And besides, all children wheresoever they are born, n. 2289–2309, 4792.

various derivations, is known; so likewise live those of the human race who are out of the Church where the Word is, and constitute the members of that man. The conjunction of heaven by the Word with those who are distant, may also be compared to light radiated from a centre all around. Divine light is in the Word and there the Lord with heaven is present, from which presence also those who are distant are in light; it would be otherwise if there were no Word. This becomes clearer from what was shown above in regard to the form of heaven, according to which its members are associated and have communication. This arcanum however can be understood by those who are in spiritual light, but not by those who are only in natural light; for those who are in spiritual light see clearly innumerable things which those who are only in natural light do not see, or see but as one obscure thing.

309. Unless such a Word had been given in this earth, the man of this earth would have been separated from heaven; and if separated from heaven, he would no longer have been rational, for the human rational exists from the influx of the light of heaven. Again, the man of this earth is such that he cannot receive immediate revelation and be instructed by that means in Divine truths, like the inhabitants of other earths — who have been treated of in another small work. For the man of this earth is more in worldly things, thus in externals, than the men of other earths, and internal things are what receive revelation; if external things received it, the truth would not be understood. That the man of this earth is such, appears manifestly from those within the Church, who, though they know from the Word about heaven, about hell, about the life after death, still in heart deny these things; among whom also are some who have more than others acquired the reputation of learning, and of whom it might on that account be supposed that they were wiser than others.

310. I have at times spoken with angels about the

Word, and said that it is despised by some on account of its simple style, and that nothing at all is known about its internal sense, and that for this reason it is not believed that so much wisdom lies hid in it. The angels said that the style of the Word, though it appears simple in the sense of the letter, is still such that nothing can be at all compared to it in excellence, since Divine wisdom lies concealed, not only in every sentence, but also in each word; and that this wisdom shines forth in heaven; they wished to declare that it is the light of heaven, because it is Divine truth, for Divine truth in heaven shines (see n. 132). They said also, that without such a Word there would be no light of heaven with the men of our earth, thus neither would there be conjunction of heaven with them; for as far as the light of heaven is present with man, so far he has conjunction, and so far likewise he has revelation of Divine truth through the Word. The reason why man does not know that there is this conjunction by the spiritual sense of the Word corresponding to its natural sense, is because the man of this earth does not know anything about the spiritual thought and speech of angels, and that it is different from the natural thought and speech of men; and unless he knows this, he cannot at all know what the internal sense is, nor that by it such conjunction can be given. They said also, that if man knew there is such a sense, and should think from a knowledge of it when he reads the Word, he would come into interior wisdom, and would be still more conjoined with heaven, since he would enter thus into ideas similar to those of angels.

HEAVEN AND HELL ARE FROM THE HUMAN RACE.

311. In the Christian world it is quite unknown that heaven and hell are from the human race, for it is believed that angels were created from the beginning and of them was formed heaven; and that the devil or satan was an angel of light, but because he became rebellious he was cast down with his crew, and of them was formed hell. Angels wonder exceedingly that there should be such a belief in the Christian world, and still more that nothing at all should be known about heaven, when yet that is the primary thing of doctrine in the Church; and because such ignorance prevails, they rejoice in heart that it has pleased the Lord now to reveal to mankind many things respecting heaven, and also hell, and thereby as far as possible to dispel the darkness which is daily increasing, because the Church has come to its end. They wish for this reason that I should declare from their mouth, that in the whole heaven there is not one angel who was so created from the beginning, nor in hell any devil who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith; and that hell taken as a whole is what is called the devil and satan. The hell which is behind, where are those called evil genii, is called the devil, and the hell which is in front, where are those called evil spirits, is called satan.[a] What the one hell is and what the other, will be told in the following pages. They said that the Christian world had gathered such a belief regarding those in heaven and those in hell, from some passages in the Word, understood only according to the sense of the letter, and not

[a] The hells taken together, or the infernals taken together, are called the devil and satan, n. 694. They who have been devils in the world become devils after death, n. 968.

illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, unless genuine doctrine throws light upon it, draws the mind in various directions, begetting ignorance, heresies, and errors.[b]

312. That the man of the Church has this belief, is also because he believes that no man comes into heaven or into hell before the time of the final judgment; of which he has conceived the opinion that all visible things are then to perish and new things to exist, and that the soul is then to return into its body, from which conjunction man will again live as man. This belief involves the other about angels, that they were so created from the beginning; for it cannot be believed that heaven and hell are from the human race, when it is believed that no man comes thither till the end of the world. But that man may be convinced that it is not so, it has been given me to be in company with angels, and also to speak with those who are in hell, and this now for some years, sometimes continuously from morning till evening, and thus to be informed in regard to heaven and hell; and this in order that the man of the Church may not continue any longer in his erroneous belief as to resurrection at the day of judgment and the state of the soul meanwhile; also as to angels and the devil. This belief, because it is a belief of what is false, involves darkness, and with those who think upon these things from their own intelli-

[b] The doctrine of the Church must be derived from the Word, n. 3464, 5402, 6822, 10763, 10765. The Word without doctrine is not understood, n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. True doctrine is a lamp to those who read the Word, n. 10400. Genuine doctrine must be from those who are in enlightenment from the Lord, n. 2510, 2516, 2519, 9424, 10105. They who are in the sense of the letter without doctrine, come into no understanding respecting Divine truths, n. 9409, 9410, 10582. And they are led away into many errors, n. 10431. What is the difference between those who teach and learn from the doctrine of the Church derived from the Word, and those who teach and learn from the literal sense alone, n. 9025.

gence, induces doubt, and at length denial. For they say in heart, how can so great a heaven, with so many constellations and with the sun and moon, be destroyed and dissipated? And how can the stars then fall from heaven to the earth, when yet they are larger than the earth? And how can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their soul? Where is the soul in the mean time, and what is it when without the sense which it had in the body? Besides many such things, which because they are incomprehensible, cannot be believed, and with many destroy faith as to the life of the soul after death and heaven and hell, and therewith other matters of faith of the Church. That they have destroyed this faith is evident from those who say, Who has come from heaven to us, and told that it is so? What is hell? Is there any? What is this, that man is to be tormented with fire to eternity? What is the day of judgment? Has it not been expected in vain for ages? Besides other things, which imply a denial of all. Lest therefore those who think such things — as many do who from their worldly wisdom are called erudite and learned — should any longer trouble and seduce the simple in faith and heart, and induce infernal darkness respecting God, heaven, eternal life, and all else that depends on these, the interior senses of my spirit have been opened by the Lord, and thus it has been given me to speak with all with whom I have ever been acquainted in the life of the body, after their decease; with some for days, with some for months, and with some for a year; and also with others, so many that I should say too few if I should say a hundred thousand; many of whom were in heaven, and many in hell. I have also spoken with some two days after their decease, and have told them that funeral services were now being held and preparations made for their interment. To which they said that it was well to reject that which had served them for a body and its functions in the world; and

they wished me to say that they were not dead, but that they live and are men now as before, and that they had only migrated from one world into the other, and that they are not aware of having lost anything, since they are in a body with its senses as before, and also in understanding and in will as before, and that they have thoughts and affections, sensations and desires, similar to those which they had in the world. Most of those who were recently dead, when they saw themselves to be living men as before, and in a similar state — for after death every one's state of life is at first such as it had been in the world, but is successively changed with him, either into heaven or into hell — were affected with new joy at being alive, and said that they had not believed it would be so. They wondered very much that they should have lived in such ignorance and blindness about the state of their life after death; and especially that the man of the Church should be in such ignorance and blindness, when yet he, above all others in the whole world, might be in light in regard to these things.[c] Then they first saw the cause of that blindness and ignorance, which is, that external things, relating to the world and to the body, occupied and filled their minds to such a degree that they

[c] In Christendom at this day few believe that man rises again immediately after death, preface to chap. xvi. of Genesis, and n. 4622, 10758; but believe that he will rise again at the time of the final judgment, when the visible world will perish, n. 10595. The reason that it is so believed, n. 10595, 10758. Nevertheless man rises again immediately after death and then he is a man as to all things, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758. The soul which lives after death is the spirit of man, which in man is the man himself and likewise in the other life is in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594; from experience, n. 4527, 5006, 8939; from the Word, n. 10597. What is meant by the dead seen in the holy city, Matt. xxvii. 53, explained, n. 9229. In what manner man is raised from the dead, from experience, n. 168–189. His state after being raised again, n. 317–19, 2119, 5079, 10596. False opinions concerning the soul and its resurrection, n. 444, 445, 4527, 4622, 4658.

could not be elevated into the light of heaven, and look into the things of the Church beyond its doctrinals; for from corporeal and worldly things, when they are loved so much as they are at this day, there flows in mere darkness, when men look farther.

313. A great many of the learned from the Christian world are astonished when they see themselves after death in a body, in garments, and in houses, as in the world; and when they recollect what they had thought about a life after death, the soul, spirits, and heaven and hell, they are ashamed and say that they thought foolishly, and that the simple in faith thought much more wisely than they. Learned men who have confirmed themselves in such things and who have ascribed all things to nature, have been explored, and it has been found that their interiors were entirely closed and their exteriors open, so that they did not look to heaven, but to the world, and so to hell. For as far as his interiors are open, man looks to heaven, but as far as his interiors are closed and his exteriors open, he looks to hell; since the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and those who receive the world, and not at the same time heaven, receive hell.[d]

314. That heaven is from the human race, may be evident also from this, that angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving, and willing, and both are formed to receive heaven; for the human mind is capable of wisdom as well as the angelic mind, but that it does not attain so much wisdom in the world, is because it is in an earthly body, and in that body its spiritual mind thinks naturally. But it is other-

[d] In man the spiritual and the natural world are conjoined, n. 6057. The internal of man is formed to the image of heaven, but the external to the image of the world, n. 3628, 4523, 4524, 6013, 6057, 9706, 10156, 10472.

wise when loosed from its connection with that body; then it no longer thinks naturally, but spiritually; and when it thinks spiritually, it thinks things incomprehensible and ineffable to the natural man; thus it becomes wise as an angel. From this it may be evident that the internal part of man, which is called his spirit, is in its essence an angel (see n. 57);[e] and when loosed from the earthly body, is equally with an angel in the human form. That an angel is in a perfect human form, may be seen above (n. 73–77). When however the internal of man is not open above, but only beneath, then after it is loosed from the body, it is still in a human form, but a direful and diabolical one; for it cannot look upward to heaven, but only downward to hell.

315. He who is instructed concerning Divine order, can also understand that man was created to become an angel, because in him is the ultimate of order (n. 304), in which that can be brought into form which is of heavenly and angelic wisdom, and can be renewed and multiplied. Divine order never stops in the middle and forms anything there without an ultimate—for it is not there in its fulness and perfection—but it goes on to the ultimate; and when it is in its ultimate, then it brings into form, and also by means there collected, renews and produces itself further, which is done by procreations. In the ultimate, therefore, is the seed-ground of heaven.

316. That the Lord rose again not only as to spirit but also as to body, is because the Lord, when He was in the world, glorified His whole Human, that is, made it Divine; for the soul, which He had from the Father, was of itself

[e] There are as many degrees of life in man as there are heavens, and they are opened after death according to his life, n. 3747, 9594. Heaven is in man, n. 3884. Men who live a life of love and charity have in them angelic wisdom, but at the time hidden, and they come into it after death, n. 2494. The man in the Word is called an angel, who receives the good of love and of faith from the Lord, n. 10528.

the very Divine, and the body was made a likeness of the soul, that is, of the Father, thus also Divine. Hence it is that He, differently from any man, rose again as to both ;[f] which also He manifested to the disciples, who believed that they saw a spirit when they saw Him, by saying, *See My hands and My feet, that it is I Myself: handle Me and see, for a spirit hath not flesh and bones as ye see Me have* (Luke xxiv. 36–38) ; by which He indicated that He is a man not only as to spirit, but likewise as to body.

317. That it may be known that man lives after death, and according to his life in the world comes either into heaven or into hell, many things have been made known to me about the state of man after death, which will be treated of in order in the following pages, when speaking of the world of spirits.

THE HEATHEN, OR PEOPLES OUT OF THE CHURCH, IN HEAVEN.

318. It is a common opinion that those born out of the Church, who are called heathen or gentiles, cannot be saved, because they have not the Word and thus do not know the Lord, and without the Lord there is no salvation. But still it may be known that they also are saved, from this alone, that the mercy of the Lord is universal, that is, toward every one ; that they are born men as well as those within the Church, who are respectively few ; and that it is not their fault that they do not know the Lord. Every one who thinks from any enlightened reason, may see that no man is born for hell, for the Lord is love itself, and His love is to will to save all. Therefore He has provided that all may have religion, and by it acknowledgment of the Divine, and interior life ; for to live according to one's religious be-

[f] Man rises again only as to spirit, n. 10593, 10594. The Lord alone rose again as to body also, n. 1729, 2083, 5078, 10825.

lief is to live interiorly, as he then looks to the Divine; and as far as he looks to This, so far he does not look to the world, but removes himself from the world, thus from the life of the world, which is exterior life.[a]

319. That gentiles are saved as well as Christians, may be known by those who know what it is that makes heaven with man; for heaven is in man, and those who have heaven in themselves come into heaven. Heaven in man is to acknowledge the Divine and to be led by the Divine. The first and primary thing of every religion is to acknowledge the Divine. A religion which does not acknowledge the Divine, is not religion; and the precepts of every religion look to worship; thus they teach how the Divine is to be worshipped, so that the worship may be acceptable to Him; and when this is fixed in one's mind, thus as far as he wills it, or as far as he loves it, he is led by the Lord. It is known that gentiles live a moral life as well as Christians, and many of them a better life than Christians. Moral life is lived either for the sake of the Divine, or for the sake of men in the world; the moral life which is lived for the sake of the Divine is spiritual life. Moral life and spiritual life appear alike in outward form, but in inward form they are altogether different; the one saves man, the other does not save him. For he who lives a moral life for the sake of the Divine, is led by the Divine, but he who lives a moral life for the sake of men in the world, is led by himself. This

[a] Gentiles are saved alike with Christians, n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. The lot of gentiles and peoples out of the Church in the other life, n. 2589–2604. The Church is specifically where the Word is, and by it the Lord is known, n. 3857, 10761. Nevertheless, they who are born where the Word is and where the Lord is known, are not on that account of the Church, but they who live a life of charity and of faith, n. 6637, 10143, 10153, 10578, 10645, 10829. The Lord's church is with all in the universe who live in good according to their religion and acknowledge a Divine, and they are accepted of the Lord and come into heaven, n. 2589–2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256.

may be illustrated by an example. He who will not do evil to his neighbor because it is contrary to religion, thus contrary to the Divine, abstains from doing evil from a spiritual motive; but he who does no evil to another merely from fear of the law, of the loss of reputation, honor, or gain, thus for the sake of himself and the world, abstains from doing evil from a natural motive, and is led by himself: the life of the latter is natural, but that of the former is spiritual. The man whose moral life is spiritual has heaven in himself, but he whose moral life is only natural has not heaven in himself. The reason is that heaven flows in from above and opens man's interiors, and through the interiors flows into his exteriors; while the world flows in from beneath and opens the exteriors, but not the interiors. For there is no flowing in from the natural world into the spiritual, but from the spiritual world into the natural; and therefore if heaven be not received at the same time, the interiors are closed. From these things it may be seen who receive heaven in themselves, and who do not. But heaven in one is not the same as it is in another; it differs in each one according to his affection for good and thence for truth: those who are in affection for good for the sake of the Divine, love Divine truth, since good and truth love each other, and wish to be conjoined.[b] For this reason the heathen, though they are not in genuine truths in the world, still from love receive them in the other life.

320. A certain spirit from among gentiles, who had lived in the world in the good of charity according to his religion, when he heard Christian spirits reasoning about creeds —for spirits reason much more fully and acutely with one

[b] Between good and truth there is a kind of marriage, n. 1904, 2173, 2508. Good and truth are in a perpetual tendency to conjunction, and good desires truth and conjunction with it, n. 9206, 9207, 9495. How the conjunction of good and truth takes place, and with whom, n. 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623–27, 9258.

another than men, especially about what is good and true —wondered at their so disputing and said that he did not wish to hear those things, for they reasoned from appearances and fallacies — instructing them thus: "If I am good, I can know what is true from good itself, and what I do not know, I can receive."

321. I have learned in many ways that gentiles who have led a moral life, in obedience and subordination, and have lived in mutual charity according to their religion, and have thus received something of conscience, are accepted in the other life and are there instructed with solicitous care by angels, in the goods and truths of faith; and that when they are being instructed, they behave themselves modestly, intelligently, and wisely, and easily receive truths and adopt them. They have formed for themselves no principles of falsity contrary to the truths of faith, to be shaken off, still less scandals against the Lord, like many Christians who cherish no other idea of Him than as of a common man. Gentiles, on the contrary, when they hear that God has become Man, and thus manifested Himself in the world, immediately acknowledge it and adore the Lord, saying that God has fully manifested Himself because He is the God of heaven and of earth, and because the human race are His.[c] It is a Divine truth that without the

[c] Difference between the good in which gentiles are, and that in which Christians are, n. 4189, 4197. Concerning truths with the gentiles, n. 3263, 3778, 4190. The interiors cannot be so closed with gentiles as with Christians, n. 9256. Neither can so thick a cloud exist with gentiles who live according to their religious principles in mutual charity, as with Christians who live in no charity — the reasons, n. 1059, 9256. Gentiles cannot profane the holy things of the Church like Christians, because they are not acquainted with them, n. 1327, 1328, 2051. They are afraid of Christians on account of their lives, n. 2596, 2597. They who have lived well according to their religion, are instructed by angels and easily receive the truths of faith and acknowledge the Lord, n. 2049, 2595, 2598, 2600, 2601, 2603, 2861, 2863, 3263.

Lord there is no salvation; but this is to be understood thus, that there is no salvation except from the Lord. There are in the universe many earths and all full of inhabitants, of whom scarcely any know that the Lord has assumed the Human in our earth. Yet because they adore the Divine under a human form, they are accepted and led of the Lord. On this subject more may be seen in a small treatise on the EARTHS IN THE UNIVERSE.

322. There are among gentiles, as among Christians, both wise and simple. That I might be instructed as to their quality, it has been given me to speak with both, sometimes for hours and days. But at this day there are no such wise ones as in ancient times, especially in the Ancient Church, which was spread through a large part of the Asiatic world, and from which religion emanated to many nations. That I might know their quality, it has been granted me to have familiar conversation with some of these wise men. There was a certain one with me who was among the wiser men of his time, and consequently well known in the learned world, with whom I conversed on various subjects: it was given me to believe that it was Cicero. And because I knew that he was a wise man, I conversed with him about wisdom, intelligence, order, and the Word, and lastly about the Lord. Of wisdom he said that no other wisdom is given than that which is of life, and that wisdom cannot be predicated of anything else; of intelligence, that it is from wisdom; of order, that it is from the Supreme God, and that to live in that order is to be wise and intelligent. As to the Word, when I read to him something from the prophets, he was exceedingly delighted, especially with this, that each of the names and and each of the words signified interior things, wondering greatly that learned men at this day are not delighted with such study. I saw plainly that the interiors of his thought, or mind, were open. He said that he could not approach, because he perceived something more holy than he could

bear, for he was so affected interiorly. At length I spoke with him of the Lord, saying that He was born a man, but conceived of God, and that He put off the maternal human and put on a Divine Human, and that it is He who governs the universe. To this he replied that he knew some things respecting the Lord, and perceived in his way that if mankind were to be saved it could not have been effected by any other means. In the mean time some bad Christians infused various scandals; but he did not regard them, saying that it was not strange, because in the life of the body they had imbibed unbecoming ideas on the subject, and until these ideas were dispersed, they could not admit such ideas as confirm the truth, as those can who are in ignorance.

323. It has also been granted me to speak with others who lived in ancient times, and who were then among the more wise. They were seen first in front at a distance, and there they could perceive the interiors of my thoughts, thus many things fully. From one idea of thought they could know the entire series, and fill it with delightful things of wisdom, together with charming representations. From this it was perceived that they were among the more wise, and it was said that they were of the ancients. And so they came up nearer; and when I then read to them something from the Word, they were very greatly delighted. I perceived their delight itself and their enjoyment, which arose mostly from this, that all and each of the things which they heard from the Word, were representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking, and also of writing, was of this nature, and that this was their study of wisdom.

324. But as to what concerns gentiles of the present day, they are not so wise, but most of them are simple in heart; still those of them who have lived in mutual charity receive wisdom in the other life — respecting whom an in-

stance or two may be mentioned. When I read the seventeenth and eighteenth chapters of Judges — about Micah, that the sons of Dan took away his graven image, the Teraphim, and the Levite — there was present a spirit from the gentiles, who in the life of the body had adored a graven image. When he listened attentively to what was done to Micah, and in what grief Micah was on account of his graven image which the Danites took away, such grief came over him also that he scarcely knew what to think, by reason of inward distress. This grief was perceived, and at the same time the innocence in all his affections. Christian spirits also were present and observed him, and they wondered that the worshipper of a graven image should be moved with so great feeling of mercy and innocence. Afterward good spirits spoke with him, saying that a graven image should not be worshipped, and that he could understand this because he was a man; but that he ought to think beyond the graven image, of God the Creator and Governor of the whole heaven and the whole earth, and that that God was the Lord. When this was said, it was given to perceive the interior affection of his adoration, which was communicated to me and was much more holy than with Christians. From this it may be manifest that gentiles come into heaven more easily than Christians at this day, according to the Lord's words in Luke: *Then shall they come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last* (xiii. 29, 30). For in the state in which that spirit was, he could be imbued with all things of faith, and receive them with interior affection; there was with him the mercy of love, and in his ignorance there was innocence; and when these are present, all things of faith are received as it were spontaneously, and this with joy. He was afterward received among angels.

325. A choir at a distance was heard one morning, and

from the representations of the choir it was given to know that they were Chinese, for they exhibited a species of a woolly goat, then a cake of millet and an ivory spoon, as also the idea of a floating city. They desired to come nearer to me, and when they approached they said that they wished to be alone with me, that they might open their thoughts; but it was said to them that they were not alone, and that there were others who were indignant at their wishing to be alone, when yet they were guests. On perceiving this indignation, they began to think whether they had transgressed against their neighbor, and whether they had claimed anything to themselves which belonged to others. Thoughts in the other life being all communicated, it was given to perceive the commotion of their mind; it consisted of an acknowledgment that possibly they had injured those who were indignant, of shame on this account, and at the same time of other worthy affections; from which it was known that they were endued with charity. Presently I spoke with them, and at last about the Lord. When I called Him Christ, there was a certain repugnance perceived in them; but the cause was discovered, that they brought this from the world, in consequence of knowing that Christians lived worse than they did, and in no charity. When, however, I called Him simply Lord, they were interiorly moved. They were then instructed by angels that the Christian doctrine, beyond every other in the world, prescribes love and charity, but that there are few who live according to it. There are gentiles who when they lived in the world, knew both from intercourse and report that Christians lead bad lives, as in adultery, hatred, quarrelling, drunkenness, and the like, which they themselves abhorred, because such things are contrary to their religion. These gentiles in the other life are more timid than others about receiving the truths of faith; but they are instructed by angels that the Christian doctrine, as well as the faith itself, teaches a very different life, and that

Christians live less according to their doctrine than gentiles. When they perceive these things, they receive the truths of faith, and adore the Lord, but more tardily than others.

326. It is common for gentiles who have adored any god under an image or statue, or any graven thing, when they come into the other life, to be introduced to some spirits in place of their gods or idols, in order that they may put away their fantasies; and when they have been with them for some days, they are withdrawn. Those who have adored men, are also sometimes introduced to them, or to others in their place — as many of the Jews to Abraham, Jacob, Moses, and David — but when they perceive that they are men like others, and that they cannot afford any aid, they are ashamed and are carried to their own places, according to their lives. Among gentiles in heaven, the Africans are most beloved, for they receive the goods and truths of heaven more easily than others. They wish especially to be called obedient, but not faithful; they say that Christians, because they have the doctrine of faith, may be called faithful, but not they unless they receive the doctrine — or, as they say, are able to receive it.

327. I have spoken with some who were in the Ancient Church. By the Ancient Church is meant that which was after the flood, then extending through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistea as far as Tyre and Zidon, and through the land of Canaan, on both sides of the Jordan.[d]

[d] The first and Most Ancient Church in this earth was that which is described in the first chapters of Genesis, and that church above all others was celestial, n. 607, 895, 920, 1121–24, 2896, 4493, 8891, 9942, 10545. What is their quality in heaven, n. 1114–25. There were various churches after the flood which are called ancient churches, n. 1125–27, 1327, 10355. What was the quality of the men of the Ancient Church, n. 609, 895. The ancient churches were representative churches, n. 519, 521, 2896. With the Ancient Church there was a Word, but it is lost, n. 2897. What was the quality of the Ancient

The men of this church knew about the Lord that He was to come, and were imbued with the goods of faith, but still they fell away, and became idolaters. They were in front toward the left, in a dark place, and in a miserable state. Their speech was like the sound of a pipe, of one tone, almost without rational thought. They said that they had been there for many centuries, and that they are sometimes taken out that they may serve others for certain uses, of a low order. From them it was given me to think about many Christians — who are not outwardly idolaters, but inwardly, since they are worshippers of themselves and of the world, and deny the Lord in heart — what lot awaits them in the other life.

328. That the church of the Lord is spread over all the globe, thus is universal, and that all those are in it who have lived in the good of charity according to their religion; and that the Church where the Word is and by it the Lord is known, is to those who are out of the Church as the heart and lungs in man, from which all the viscera and members of the body live variously according to their forms, situations, and conjunctions, may be seen above (n. 308).

LITTLE CHILDREN IN HEAVEN.

329. It is the belief of some that only children who are born within the Church come into heaven, but not those who are born out of the Church; because, they say, children within the Church are baptized and by baptism initiated into the faith of the Church. They do not know that

Church when it began to decline, n. 1128. The difference between the Most Ancient Church and the Ancient Church, n. 597, 607, 640, 641, 765, 784, 895, 4493. The statutes, the judgments, and the laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church, n. 4288, 4449, 10149. The Lord was the God of the Most Ancient Church, and likewise of the Ancient, and He was called Jehovah, n. 1343, 6846.

no one has heaven or faith by baptism; for baptism is only for a sign and memorial that man is to be regenerated, and that he can be regenerated who is born within the Church, since there is the Word in which are the Divine truths by which regeneration is effected, and there the Lord is known from Whom regeneration is.[a] Let them know, therefore, that every child, wheresoever he is born, whether within the Church or out of it, whether of pious parents or of impious, when he dies is received by the Lord and is educated in heaven, and according to Divine order is taught and imbued with affections for good, and through this with knowledge of truth; and afterward, as he is perfected in intelligence and wisdom, he is introduced into heaven and becomes an angel. Every one who thinks from reason may know that no one is born for hell, but all for heaven, and that man himself is in fault, that he comes into hell; but little children cannot as yet be in fault.

330. Children who die are equally children in the other life, they have a like infantile mind, a like innocence in ignorance, and a like tenderness in all things; they are only in the rudiments of the capacity of becoming angels, for children are not angels, but become angels. Every one on leaving this world enters the other in a similar state of life, a little child in the state of a little child, a boy in the state of a boy, a youth, a man, an old man, in the state of a youth, a man, or an old man; but afterward the state of each one is changed. The state of infants exceeds the state of all others in this, that they are in innocence, and that evil is not yet rooted in them from actual life. Innocence

[a] Baptism signifies regeneration from the Lord by the truths of faith from the Word, n. 4255, 5120, 9088, 10239, 10386–88, 10392. Baptism is a sign that man is of the Church where is acknowledged the Lord from Whom regeneration is, and where is the Word from which are the truths of faith, by which regeneration is effected, n. 10386–88. Baptism does not confer faith nor salvation, but it testifies that they who are regenerated will receive it, n. 10391.

also is such that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.

331. The state of little children in the other life is much better than their state in the world, for they are not clothed with an earthly body, but with such a body as angels have. The earthly body in itself is heavy, and it does not receive its first sensations and first motions from the inner or spiritual world, but from the outer or natural world. Therefore little children in the world must learn to walk, to guide their motions, and to speak; and even their senses, as seeing and hearing, must be opened by use. It is otherwise with children in the other life; because they are spirits, they act at once according to their interiors. They walk without practice, and also speak, but at first from general affections, not yet so well distinguished into ideas of thoughts; in a short time, however, they are initiated also into these ideas, and this because their exteriors are homogeneous with their interiors. That the speech of angels flows from affections modified by the ideas of thought, so that their speech is altogether conformable to their thoughts from affection, may be seen above (n. 234–245).

332. Little children as soon as they are raised up, which takes place immediately after death, are taken into heaven and delivered to angel women who in the life of the body tenderly loved children and at the same time loved God. These, because in the world they loved all children from a motherly tenderness, receive them as their own, and the little children also love them instinctively as their own mothers. There are as many children with each one as she desires from a spiritual parental affection. This heaven appears in front before the forehead, and directly in the line or radius in which the angels look to the Lord. Its situation is there because all little children are under the immediate auspices of the Lord, and the heaven of innocence, which is the third heaven, flows in with them.

333. Children are of different dispositions, some of that of the spiritual angels, and some of that of the celestial angels; those who are of a celestial disposition are seen in that heaven to the right, and those of a spiritual disposition to the left. All infants in the Greatest Man, which is heaven, are in the province of the eyes; those of a spiritual disposition in the province of the left eye, and those of a celestial disposition in the province of the right eye; and this because the Lord is seen by angels who are in the spiritual kingdom before the left eye, and by those who are in the celestial kingdom before the right eye (see above, n. 118). From this fact, that infants are in the province of the eyes in the Greatest Man, or heaven, it is also evident that they are under the immediate sight and auspices of the Lord.

334. How little children are educated in heaven shall also be briefly told. From their nurse they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as ideas of thought enter; for ideas of thought from affections constitute all angelic speech, as may be seen in its own chapter (n. 234–245). Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by means of which their interiors are opened, and thus they are daily perfected. After this first age is passed, they are transferred into another heaven, where they are instructed by masters, and so on.

335. Little children are instructed principally by representatives suited to their capacity. How beautiful these are and how full of wisdom from within, no one can believe. In this way intelligence is imparted to them, by degrees, which derives its soul from good. Two representatives granted me to see, I may here describe, from which the nature of others may be inferred. First, angels represented

the Lord rising from the sepulchre, and at the same time the uniting of His Human with the Divine; which was done in a manner so wise as to exceed all human wisdom, and at the same time in an innocent, infantile manner. They also presented an idea of a sepulchre, but not at the same time an idea of the Lord, except so remotely that it was scarcely perceived that it was the Lord, and only as it were from afar; because in the idea of a sepulchre there is something funereal, which they thus removed. Afterward they cautiously admitted into the sepulchre something atmospheric, yet appearing like very pure water; by which they signified, also with becoming remoteness, spiritual life in baptism. Afterward I saw represented by them the descent of the Lord to the bound, and His ascent with the bound into heaven, and this with incomparable prudence and piety; and, what was infantile, they let down little cords, almost invisible, very soft and tender, by which they raised up the Lord in His ascent — always in holy fear lest anything in the representative should border upon anything in which there was not what is spiritual and heavenly. To these were added other representatives such as are presented to the children, and by which they are brought into knowledges of truth and affections for good, as by plays suitable to infant minds.

336. How tender their understanding is, was also shown. When I prayed the Lord's prayer, and they then flowed from their understanding into the ideas of my thought, it was perceived that their influx was so tender and soft as to be almost of affection alone; and at the same time it was then observed that their understanding was open even from the Lord, for what proceeded from them was as if flowing through them. The Lord also flows into the ideas of little children especially from inmosts, for nothing closes their ideas, as those of adults, no false principles closing them to the understanding of truth, nor any life of evil to the reception of good and thus the reception of wis-

dom. From these things it may be manifest that little children do not come instantly after death into an angelic state, but are successively introduced by means of knowledges of good and truth, and this according to all heavenly order; for the nature of them all is known to the Lord, even in least particulars; and so they are led by means adapted to every movement of their inclination, to receive the truths of good and the goods of truth.

337. How all things are insinuated into them by delightful and pleasant things suited to their genius, has also been shown to me; for it has been given me to see little children most charmingly attired, having garlands of flowers resplendent with beautiful and heavenly colors twined about their breasts and tender arms; and once to see them with those who have charge of them, in company with maidens, in a paradisal garden most beautifully adorned, not so much with trees, as with arbors and covered walks of laurel, and with paths leading inward. And when the little children entered, dressed as I have described, the flowers over the entrance shone forth most joyously. From this may be manifest what delights they have, and also that by these pleasant and delightful things they are introduced into the goods of innocence and charity which are thus continually instilled into them by the Lord.

338. It was shown me by a mode of communication familiar in the other life, what the ideas of little children are when they see any objects; they were as if each and every object were alive; and thus in every idea of their thought there is life. And it was perceived that children on earth have nearly the same ideas when they are in their little plays; for as yet they have not reflection, such as adults have, as to anything being without life.

339. It was said above that children are of a genius either celestial or spiritual. Those who are of a celestial genius are easily distinguished from those who are of a spiritual genius. They think, speak, and act very softly, so

that scarce anything appears but what flows from the good of love to the Lord and to other children; but those of a spiritual genius not so softly, and in everything with them there appears a sort of vibration, as of wings. The difference is also evident from their indignation and from other things.

340. Many may suppose that little children remain children in heaven, and that they are as children among angels. Those who do not know what an angel is, may have been confirmed in that opinion from paintings and images in churches, in which angels are represented as infants. But it is not so at all; intelligence and wisdom make an angel, and so long as little children have not intelligence and wisdom, they are indeed with angels, and yet are not angels; but when they are intelligent and wise, then first they become angels. Indeed, what I have wondered at, they do not then appear as children, but as adults, for they are no longer of an infantile genius, but of a more mature angelic genius; intelligence and wisdom produce this effect. The reason that children as they are perfected in intelligence and wisdom, appear more mature, thus as youths and young men, is that intelligence and wisdom are real spiritual nourishment;[b] therefore the things which nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is but the outward form of the interiors. It is to be known that children in heaven do not advance in age beyond early manhood and remain in this to eternity. That I might know for certain that it is so, it has been given me to speak with some who were educated

[b] Spiritual food is knowledge, intelligence, and wisdom, thus the good and truth from which these are, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003. Hence food in a spiritual sense is every thing which comes forth from the mouth of the Lord, n. 681. Because bread signifies all food in general, therefore it signifies every good celestial and spiritual, n. 276, 680, 2165, 2177, 3478, 6118, 8410. The reason is, that those things nourish the mind, which is of the inner man, n. 4459, 5293, 5576, 6277, 8410.

as children in heaven, and had grown up there; with some also when they were children, and afterward with the same when they became young men; and from them I have heard the course of their life from one age to another.

341. That innocence is a receptacle of all things of heaven, and thus the innocence of infants is a plane of all affections for good and truth, may be evident from what was shown above (276–283), in regard to the innocence of angels in heaven, namely, that innocence is to be willing to be led by the Lord, and not by self; consequently that man is so far in innocence as he is removed from what is his own, and as far as any one is removed from what is his own, so far he is in what is the Lord's own. The Lord's own is what is called His justice and merit. But the innocence of infants is not genuine innocence, because it is as yet without wisdom. Genuine innocence is wisdom, for so far as any one is wise, he loves to be led by the Lord; or what is the same, so far as any one is led by the Lord, he is wise. Little children therefore are led on from outward innocence, in which they first are, which is called the innocence of infancy, to inward innocence, which is the innocence of wisdom. This innocence is the end of all their instruction and progress; and so when they come to the innocence of wisdom, the innocence of infancy, which in the mean time had served them for a plane, is then joined to them. What the innocence of infants is, was represented to me by something wooden, almost void of life, which is vivified as they are perfected by knowledges of truth and affections for good. Afterward what genuine innocence is, was represented by a most beautiful infant full of life and naked; for the really innocent, who are in the inmost heaven and thus nearest to the Lord, before the eyes of other angels do not appear otherwise than as infants, and some of them without clothing; for innocence is represented by nakedness without shame, as is read of the first man and his wife in paradise (Gen. ii.

25); and so when their state of innocence was lost, they were ashamed of their nakedness, and hid themselves (chap. iii. 7, 10, 11). In a word, the wiser the angels are, the more innocent they are, and the more innocent they are, the more they appear to themselves as little children; hence it is that infancy, in the Word, signifies innocence (see above, n. 278).

342. I have questioned with angels about little children, whether they are pure from evils, because they have no actual evil, like adults; but it was told me that they are equally in evil, indeed, that they also are nothing but evil;[c] but that they, like all angels, are withheld from evil and held in good by the Lord, so that it appears to them as if they were in good of themselves. For this reason also children after they become adults in heaven, lest they should be in a false opinion of themselves, that the good with them is from them and not from the Lord, are sometimes let back into their evils which they have received hereditarily, and are left in them until they know, acknowledge, and believe the truth of the matter. A certain one also, the son of a certain king, who died an infant and grew up in heaven, was of a similar opinion. He was

[c] All men are born into evils of every kind, insomuch that what is their own is nothing but evil, n. 210, 215, 731, 874–76, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Man therefore must be reborn, that is, regenerated, n. 3701. The hereditary evil of man consists in loving himself more than God, and the world more than heaven, and in making no account of his neighbor in comparison with himself, except only for the sake of himself, thus in regarding himself alone, so that it consists in the love of self and of the world, n. 694, 731, 4317, 5660. From the love of self and of the world, when those loves predominate, come all evils, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742; which are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7370–74, 9348, 10038, 10742. And from these evils comes all that is false, n. 1047, 10283, 10284, 10286. Those loves rush headlong so far as the reins are given them, and the love of self aspires even to the throne of God, n. 7375, 8678.

therefore let back into the life of evils into which he was born, and then I perceived from the sphere of his life that he had a disposition to domineer over others and esteemed adulteries as nothing, which evils he had inherited from his parents; but after he had acknowledged that he was of this nature, he was then again received among angels with whom he was before. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his, thus it is not his fault that he is such; but he suffers on account of the actual evil which is his own, thus as far as he has appropriated to himself hereditary evil by actual life. That children when they have become adult, are let back into a state of their hereditary evil, is not then that they may suffer punishment for it; but that they may know that of themselves they are nothing but evil, that it is by the mercy of the Lord they are taken from the hell which is with them into heaven, and that they are in heaven, not from any merit of their own, but from the Lord; and thus that they may not boast before others of the good which is with them—for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

343. Several times when some little children have been together with me in choirs, being as yet entirely infantile, they were heard as something tender and formless, so that they were not yet acting as one, as they do afterward, when they have become more mature; and to my surprise the spirits with me could not refrain from leading them to speak—such desire is natural to spirits. But it was each time observed that the children resisted, not being willing so to speak. The resistance and repugnance, which was with a kind of indignation, I have often perceived; and when any freedom of speaking was given them, they said only *that it was not so*. I have been instructed that such is the temptation of little children, in order that they may learn and get accustomed not only to resist what is false and evil, but also not to think, speak, and act from another,

consequently not to suffer themselves to be led by any other than the Lord alone.

344. From what has been stated, it may be evident what the education of little children is in heaven, namely, that by the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love, in which is innocence. But how contrary is the education of children on earth, with many, may be evident from this example. I was in the street of a great city and saw little boys fighting with each other; a crowd flocked around which beheld this with much pleasure, and I was informed that parents themselves excite their little boys to such combats. Good spirits and angels who saw these things through my eyes, felt such aversion that I perceived their horror; and especially at this, that parents incite their children to such things. They said that in this way parents extinguish in the earliest age all the mutual love and innocence which children have from the Lord, and initiate them into hatred and revenge; consequently, that by their own efforts they exclude their children from heaven, where is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

345. What the difference is between those who die infants and those who die adults, shall also be told. Those who die adults have a plane acquired from the earthly and material world, and carry it with them. This plane is their memory and its corporeal natural affection; this remains fixed, and is then quiescent; but still it serves their thought after death for an ultimate plane, since the thought flows into it. Hence it is that such as that plane is, and such as is the correspondence of the rational with the things which are there, such is the man after death. But children who die in infancy and are educated in heaven, have not such a plane, but a spiritual-natural plane, since they take nothing from the material world and the earthly body; on which account they cannot be in so gross affections and thoughts

therefrom, for they take all things from heaven. Moreover, children do not know that they were born in the world, and so believe themselves born in heaven. Thus neither do they know of any other than spiritual birth, which is effected by means of knowledges of good and truth and by intelligence and wisdom, from which man is man; and because these are from the Lord, they believe, and love to believe, that they are the Lord's own. But still the state of men who grow up on earth may become as perfect as the state of children who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves.

THE WISE AND THE SIMPLE IN HEAVEN.

346. It is believed that the wise will have glory and eminence above the simple in heaven, because it is said in Daniel, *They that be intelligent shall shine as with the brightness of the firmament; and they that justify many as the stars for ever and ever* (xii. 3). But few know who are meant by the intelligent, and by those who justify many. It is commonly believed that they are those who are called the educated and learned, especially those who have taught in the church and have excelled others in learning and in preaching, and still more those among them who have converted many to the faith. All such in the world are thought intelligent, but still they are not the intelligent in heaven of whom those words are spoken, unless their intelligence is heavenly intelligence: what this is, will now be told.

347. Heavenly intelligence is interior intelligence, arising from the love of truth, not for the sake of any glory in the world, nor for the sake of any glory in heaven, but for the sake of truth itself, with which they are inmostly af-

fected and delighted. Those who are affected and delighted with truth itself, are affected and delighted with the light of heaven; and they who are affected and delighted with the light of heaven, are also affected and delighted with Divine truth, and indeed with the Lord Himself; for the light of heaven is Divine truth, and Divine truth is the Lord in heaven (see above, n. 126–140). This light does not enter except into the interiors of the mind; for the interiors of the mind are formed for receiving that light, and as it enters, it also affects and delights them; for whatever flows in from heaven and is received, has in it something delightful and pleasant. From this comes genuine affection for truth, which is an affection for truth for the sake of truth. Those who are in this affection, or what is the same thing, who are in this love, are in heavenly intelligence and shine in heaven as with the splendor of the firmament. They shine thus because Divine truth, wherever it is in heaven, gives light (see above, n. 132); and the expanse, or firmament, of heaven from correspondence signifies that interior understanding, as well with angels as with men, which is in the light of heaven. But those who are in the love of truth either for the sake of glory in the world or for the sake of glory in heaven, cannot shine in heaven, since they are not delighted and affected with the very light of heaven, but with the light of the world; and this light without the other, is in heaven mere thick darkness.[a] For the glory of self predominates, because it is the end in view; and when that glory is the end, the man re-

[a] The light of the world is for the outer man, the light of heaven for the inner, n. 3223, 3224, 3337. The light of heaven flows in into natural light, and the natural man is so far wise as he receives the light of heaven, n. 4302, 4408. From the light of the world, which is called natural light, the things which are in the light of heaven cannot be seen, but the converse, n. 9755. Wherefore they who are in the light of the world alone do not perceive those things which are in the light of heaven, n. 3108. The light of the world is darkness to the angels, n. 1521, 1783, 1880.

gards himself principally, and the truths which are subservient to his glory he regards only as means to the end, and as instruments of service. For he who loves Divine truths for the sake of his own glory regards himself in Divine truths, and not the Lord. For this reason he turns his sight, which is of his understanding and faith, from heaven to the world and from the Lord to himself. Hence it is that such are in the light of the world, and not in the light of heaven. These in outward form, thus before men, appear as intelligent and learned as those who are in the light of heaven, because they speak in a similar manner, and sometimes to outward appearance more wisely, because excited by self-love and taught to counterfeit heavenly affections; but yet, in their inward form, in which they appear before angels, they are of altogether another character. From these things it may in some degree be manifest who they are who are meant by the intelligent, who will shine in heaven as with the splendor of the firmament; but who are meant by those that justify many, who will shine as the stars, shall now be told.

348. By those who justify many are meant those who are wise, and in heaven those are called wise who are in good, and those are in good who apply Divine truths immediately to life; for Divine truth when it becomes of life, becomes good, since it becomes of will and love, and whatever is of will and love, is called good. These therefore are called wise, for wisdom is of life. On the other hand those are called intelligent who do not commit Divine truths immediately to life, but first to memory, from which they are afterward taken and applied to life. In what manner and how much the wise and the intelligent differ in the heavens, may be seen in the chapter which treats of the two kingdoms of heaven, the celestial and the spiritual (n. 20–28), and in the chapter which treats of the three heavens (n. 29–40). Those who are in the Lord's celestial kingdom, and consequently in the third or inmost heaven, are

called just, because they attribute nothing of justice to themselves, but all to the Lord; the Lord's justice in heaven is the good which is from Him.[b] These therefore are meant here by those who justify; and these also are those of whom the Lord says, *The just shall shine forth as the sun in the kingdom of their Father* (Matt. xiii. 43). That they shine as the sun, is because they are in love to the Lord from the Lord, and that love is meant by the sun, as may be seen above (n. 116–125). Their light also is flamy, and the ideas of their thought partake of what is flamy, because they receive the good of love immediately from the Lord as the Sun in heaven.

349. All who have gained intelligence and wisdom in the world, are received in heaven and become angels, every one according to the quality and degree of his intelligence and wisdom. For, whatever a man acquires of intelligence in the world, this remains and is carried with him after death, and is further increased and filled, but within the degree of his affection and desire for truth and its good, and not beyond. Those who have had but little affection and desire, receive but little, and yet as much as they can receive within that degree; but those who have had much affection and desire, receive much: the degree itself of affection and desire is as the measure, which is filled to the full; more therefore to him who has large measure, and less to him who has small. That it is so, is because man's love, to which belong affection and desire, receives all that is agreeable to itself; hence according to his love, so much he receives. This is meant by the Lord's words: *To every*

[b] The merit and justice of the Lord is the good which rules in heaven, n. 9486, 9983. A just and a justified man is one to whom the merit and justice of the Lord is ascribed; and he is unjust who has his own justice and self-merit, n. 5069, 9263. What is the quality of those in the other life who claim justice to themselves, n. 942, 2027. Justice in the Word is predicated of good and judgment of truth, hence to do justice and judgment is to do good and truth, n. 2235, 9857.

one who hath, shall be given, that he may have more abundantly (Matt. xiii. 12 ; xxv. 29). *Into his bosom shall be given good measure, pressed down, shaken together, and running over* (Luke vi. 38).

350. All are received into heaven who have loved truth and good for the sake of truth and good ; it is therefore those who have loved much who are called wise, but those who have loved little who are called simple. The wise in heaven are in much light, but the simple in less light, every one according to the degree of his love for good and truth. To love truth and good for the sake of truth and good, is to will it and do it ; for those who will and do, love, but not those who do not will and do. These also are they who love the Lord and are loved by the Lord, since good and truth are from the Lord ; and because good and truth are from the Lord, the Lord also is in good and truth, consequently He is also with those who receive good and truth in their life by willing and doing. Man also, viewed in himself, is nothing but his own good and truth, because good is of his will and truth is of his understanding, and man is such as his will and understanding are ; from which it is manifest that man is so far loved by the Lord as his will is formed from good, and his understanding is formed from truth. To be loved by the Lord is also to love the Lord, since love is reciprocal ; for to him who is loved the Lord gives to love.

351. It is believed in the world that those who know many things, whether from the teachings of the Church and the Word, or from sciences, see truths more interiorly and acutely than others, thus are more intelligent and wise. They believe so of themselves. But what true intelligence and wisdom is, what spurious, and what false, shall be told in what now follows. True intelligence and wisdom is to see and perceive what is true and good, and thereby what is false and evil, and to distinguish them well, and this from interior intuition and perception. With every man there

are interiors and exteriors; interiors are what belong to the internal or spiritual man, but exteriors are what belong to the external or natural man. As his interiors are formed and make one with his exteriors, so man sees and perceives. Man's interiors can be formed only in heaven, but his exteriors are formed in the world. When his interiors are formed in heaven, then what is in them flows into the exteriors which are from the world, and forms them to correspondence, that is, so that they may act as one with the interiors; when this is done, man sees and perceives from the interior. The only way for the interiors to be formed, is for man to look to the Divine and to heaven; since, as was said, the interiors are formed in heaven; and man looks to the Divine when he believes in the Divine, and believes that from the Divine is all truth and good, consequently all intelligence and wisdom; and he believes in the Divine when he is willing to be led by the Divine. In this way and no other are the interiors of man opened. The man who is in that faith and in a life according to the faith, has the power and faculty of understanding and being wise. But in order to become intelligent and wise he must learn many things, not only those of heaven, but also those of the world — those which are of heaven, from the Word and from the Church, and those which are of the world, from sciences. As far as man learns and applies to life, so far he becomes intelligent and wise, for so far the interior sight which is of his understanding and the interior affection which is of his will are perfected. The simple of this sort are those whose interiors are open, but not thus cultivated by spiritual, moral, civil, and natural truths; they perceive truths when they hear them, but do not see them in themselves. The wise of this sort are those whose interiors are not only open, but also cultivated; these both see truths in themselves and perceive them. From these things it is manifest what true intelligence and wisdom is.

352. Spurious intelligence and wisdom is not to see and

perceive what is true and good, and thence what is false and evil, from within, but only to believe that to be true and good, and that to be false and evil, which is said to be so by others, and then to confirm it. These because they do not see truth from truth but from another, can take up and believe falsity as well as truth, and also confirm it until it appears true; for whatever is confirmed puts on the appearance of truth, and there is nothing which cannot be confirmed. The interiors of these are open only from beneath, but their exteriors are open as far as they have confirmed themselves. For this reason the light from which they see is not the light of heaven, but the light of the world, which is called natural light [*lumen*]. In this light falsities can shine like truths; indeed, when they are confirmed they can be resplendent, but not in the light of heaven. Of this sort those are less intelligent and wise who have confirmed themselves much, and those are more intelligent and wise who have confirmed themselves little. From these things it is manifest what spurious intelligence and wisdom are. But those are not of this sort who in childhood supposed what they heard from their masters to be true, if in a riper age when they think from their own understanding, they do not remain in it, but desire truth and from desire seek it, and when they find it are interiorly affected; these, because they are affected with truth for the sake of truth, see truth before confirming it.[c] This may be illustrated by an example. There was a discussion among spirits, whence it is that animals are born into all the knowledge suited to their natures, but not man; and the reason

[c] Wisdom is to see and perceive whether a thing be true before it is confirmed, but not to confirm what is said by others, n. 1017, 4741, 7012, 7680, 7950. To see and perceive whether a thing be true before it is confirmed, is given only with those who are affected with truth for the sake of truth, and for the sake of life, n. 8521. The light of confirmation is natural light and not spiritual, and it is sensual light, which is given also with the wicked, n. 8780. All things, even falsities, may be confirmed so as to appear as truths, n. 2477, 2490, 5033, 6865, 8521.

was said to be that animals are in the order of their life, but not man, who must therefore be led into order by what he learns of internal and external things. But if man were born into the order of his life, which is to love God above all things and his neighbor as himself, he would be born into intelligence and wisdom, and hence also into the belief of all truth, as his knowledge increases. Good spirits immediately saw this and perceived that it is so, and this only from the light of truth; but spirits who had confirmed themselves in faith alone, and had thereby thrown aside love and charity, could not understand it, because the light of falsity confirmed had obscured with them the light of truth.

353. False intelligence and wisdom is all that which is without acknowledgment of the Divine; for all those who do not acknowledge the Divine, but nature instead of the Divine, think from the corporeal sensual plane, and are merely sensual, however educated and learned they are believed to be in the world;[d] but their learning does not ascend beyond such things as are seen by the eyes in the world, which they hold in the memory and look at almost materially, though the same sciences serve the truly intelligent for forming the understanding. By sciences are meant the various kinds of experimental knowledge, as physics, as-

[d] The sensual is the ultimate of the life of man, adhering to and inhering in his corporeal, n. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man who judges and concludes all things from the senses of the body, and who believes nothing but what he sees with his eyes and touches with his hands, n. 5094, 7693. Such a man thinks in outermosts, and not interiorly in himself, n. 5089, 5094, 6564, 7693. His interiors are closed, so that he sees nothing of Divine truth, n. 6564, 6844, 6845. In a word he is in gross natural light and so perceives nothing which is from the light of heaven, n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845. Therefore he is inwardly against all those things which are of heaven and the church, n. 6201, 6310, 6844, 6845, 6948, 6949. The learned, who have confirmed themselves against the truths of the church, are sensual, n. 6316. The quality of the sensual man described, n. 10236.

tronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, history, literature, and languages. Prelates who deny the Divine and do not elevate their thoughts above the sensual things of the external man, regard the things of the Word not otherwise than as others regard the sciences, nor do they make them matters of thought or of any intuition by an enlightened rational mind, because their interiors are closed, and at the same time their exteriors next to the interiors. That these are closed, is because they have turned themselves away from heaven, and have reversed what there was in them capable of looking thither, which is, as was said above, the interiors of the human mind. For this reason they cannot see what is true and good, since this to them is in thick darkness, but what is false and evil is in light. Still however, sensual men can reason, some of them more cunningly and acutely than others, but from the fallacies of the senses confirmed by their science; and because they can thus reason, they also believe themselves wiser than others.[e] The fire which kindles with affection their reasonings, is the fire of the love of self and the world. These are they who are in false intelligence and wisdom, and who are meant by the Lord in Matthew: *Seeing they see not, and hearing they hear not, neither do they understand* (xiii. 13–15). And in another place: *These things are hid from the intelligent and wise, and revealed unto babes* (xi. 25, 26).

354. It has been given me to speak with many of the learned after their departure from the world; with some of distinguished reputation, and celebrated for their writings in the literary world, and with some who were not so cele-

[e] Sensual men reason acutely and cunningly, since they place all intelligence in speaking from the corporeal memory, n. 195, 196, 5700, 10236. But they reason from the fallacies of the senses, n. 5084, 6948, 6949, 7693. Sensual men are cunning and malicious more than others, n. 7693, 10236. Such were called by the ancients serpents of the tree of knowledge, n. 195–97, 6398, 6949, 10313.

brated, but still possessed unusual wisdom. Those who in heart denied the Divine, however they confessed Him with the mouth, were become so stupid that they could scarcely comprehend any civil truth, still less any spiritual truth. It was perceived, and also seen, that the interiors of their minds were so closed as to appear black — since such things in the spiritual world are presented to the sight — and thus that they could not endure any heavenly light nor admit any influx from heaven. That blackness in which their interiors appeared, was greater and more extended with those who had confirmed themselves against the Divine by their science and their learning. Such in the other life receive with delight all that is false, which they imbibe as a sponge does water; and they repel all truth, as an elastic bony substance repels what falls upon it. It is said also that the interiors of those who have confirmed themselves against the Divine and in favor of nature, are ossified; their head also appears callous, as of ivory, even to the nose — an indication that they have no longer any perception. They who are of this description are immersed in quagmires, which appear like bogs, where they are kept in agitation by the fantasies into which their falsities are turned. Their infernal fire is the lust of glory and of a name, from which lust they inveigh one against another, and from infernal ardor torment those there who do not worship them as deities; and this they do to one another by turns. Into such things all the learning of the world is changed which has not received into itself light from heaven, by the acknowledgment of the Divine.*f*

355. That they are of such nature in the spiritual world when they come into it after death, may be concluded from

f Matters of learning are of the natural memory, which man has in the body, n. 5212, 9922. Man carries with him after death all the natural memory, n. 2475; from experience, n. 2481–86. But he cannot bring any thing forth from that memory as in the world, for several reasons, n. 2476, 2477, 2479.

this alone, that all things which are in the natural memory and immediately conjoined to the things of bodily sense — as are such sciences as have been mentioned just above — are then quiescent, and only the rational things derived from them then serve for thought and speech. For man carries with him all the natural memory, but the things in it are not under his view and do not come into his thought, as when he lived in the world. He can take nothing from it and bring forth into spiritual light, because the things in it are not objects of that light. But the rational or intellectual things which man has acquired from the sciences while he lived in the body, agree with the light of the spiritual world; consequently, as far as the spirit of man is made rational by knowledge and science in the world, so far he is rational after being loosed from the body; for then man is a spirit, and it is the spirit which thinks in the body.

356. With respect however to those who by knowledge and science have procured to themselves intelligence and wisdom, who are those who have applied all things to the use of life, and at the same time have acknowledged the Divine, loved the Word, and lived a spiritual moral life (of which above, n. 319), science has served them as the means of becoming wise, and also of corroborating the things which are of faith. Their interiors, of the mind, have been perceived and also seen as if transparent from light, of a shining white, flamy, or blue color, such as that of translucent diamonds, rubies, and sapphires; and this according to confirmations in favor of the Divine and of Divine truths, from the sciences. Such is the appearance of true intelligence and wisdom, when presented to view in the spiritual world; it is derived from the light of heaven, which is Divine truth proceeding from the Lord, from which is all intelligence and wisdom (see above, n. 126–133). The planes of that light, in which variegations as of colors exist, are the interiors of the mind; and the

confirmations of Divine truths by those things which are in nature, thus which are in the sciences, produce those variegations.[g] For the interior mind of man looks into the things of the natural memory, and those things there which confirm, it sublimes as it were by the fire of heavenly love, and withdraws them, and purifies them even into spiritual ideas. That this is the case, man does not know so long as he lives in the body, since there he thinks both spiritually and naturally, and the things which he then thinks spiritually he does not perceive, but only those which he thinks naturally. When however he comes into the spiritual world, he does not perceive what he thought naturally in the world, but what he thought spiritually; thus the state is changed. From these things it is evident that man by knowledges and sciences is made spiritual, and that these are the means of becoming wise, but only with those who in faith and life have acknowledged the Divine. They are also accepted in heaven above others, and are among those who are in a central position (n. 43), because they are in more light than the rest. These are the intelligent and wise in heaven, who shine as with the splendor of the firmament, and who give light as the stars. And the simple are those who have acknowledged the Divine, loved the Word, and lived a spiritual and moral life, while they have not like the wise cultivated their interiors, of the rational mind, by knowledges and sciences. The human mind is as ground, which is such as it is made by cultivation.

[g] Most beautiful colors are seen in heaven, n. 1053, 1624. Colors in heaven are from the light there and are its modifications or variegations, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922. Thus they are the appearances of truth from good, and signify such things as are of intelligence and wisdom, n. 4530, 4677, 4922, 9466.

EXTRACTS FROM THE ARCANA CŒLESTIA CONCERNING KNOWLEDGES.

Man ought to be imbued with sciences and knowledges, since by them he learns to think, afterward to understand what is true and good, and at length to be wise, n. 129, 1450, 1451, 1453, 1548, 1802. Outward knowledges are the first things on which is built and founded the life of man, civil, moral, and spiritual, and they are learned for the sake of use as an end, n. 1489, 3310. Inward knowledges open the way to the inner man, and afterward conjoin that man with the outer according to uses, n. 1563, 1616. The rational faculty is born by outward and inward knowledges, n. 1895, 1900, 3086. Yet not by knowledges themselves, but by the affection of the uses derived from them, n. 1895.

There are outward knowledges which admit Divine truths, and others which do not admit them, n. 5213. Empty knowledges are to be destroyed, n. 1489, 1492, 1499, 1581. Empty knowledges are those which have for an end and confirm the loves of self and of the world, and which withdraw from love to God and love toward the neighbor, because such knowledges close the inner man, insomuch that man afterward cannot receive any thing from heaven, n. 1563, 1600. Outward knowledges are the means of becoming wise and the means of becoming insane, and by them the inner man is either opened or closed, and thus the rational is either cultivated or destroyed, n. 4156, 8628, 9922.

The inner man is opened and successively perfected by knowledges if man has good use for an end, especially use which respects eternal life, n. 3086. In this case the knowledges in the natural man are met by spiritual and heavenly things from the spiritual man, which adopt such of them as are suitable, n. 1495. The uses of heavenly life are then extracted, purified, and elevated, from the knowledges in the natural man, by the inner man from the Lord, n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901. And incongruous and opposing knowledges are rejected to the sides and exterminated, n. 5871, 5886, 5889.

The sight of the inner man calls forth from the knowledges of the outer man no other things than what accord with its love, n. 9394. Under the sight of the inner man, what is of the love is in the midst and in brightness, but what is not of the love is at the sides and in obscurity, n. 6068, 6084. Suitable knowledges are successively implanted in his loves and as it were dwell in them, n. 6325. Man would be born into intelligence if he were born into love toward the neighbor, but because he is born into the loves of self and of the world, he is born into total ignorance, n. 6323, 6325. Knowledge, intelligence, and wis-

dom, are the sons of love to God, and of love toward the neighbor, n. 1226, 2049, 2116.

It is one thing to be wise, another thing to understand, another to know, and another to do, but still with those who are in spiritual life they follow in order, and are together in doing or in deeds, n. 10331. Also it is one thing to know, another to acknowledge, and another to have faith, n. 896.

Knowledges which are of the outer or natural man, are in the light of the world, but truths which have been made truths of faith and of love, and have thus gained life, are in the light of heaven, n. 5212. The truths which have gained spiritual life, are comprehended by natural ideas, n. 5510. Spiritual influx is from the inner or spiritual man into the knowledges which are in the outer or natural man, n. 1940, 8005. Outward knowledges are the receptacles and as it were the vessels of the truth and good which are of the inner man, n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. Outward knowledges are as it were mirrors in which the truths and goods of the inner man appear as in an image, n. 5201. They are there together as in their ultimate, n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071.

Influx is spiritual and not physical, that is, there is influx from the inner man into the outer, thus into the knowledges of the latter, but not from the outer into the inner, thus not from the knowledges of the former into the truths of faith, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110. From the truths of doctrine of the Church, which are from the Word, a beginning is to be taken, and those truths are first to be acknowledged, and afterward it is allowable to consult knowledges, n. 6047. Thus it is allowable for those who are in the affirmative concerning the truths of faith to confirm them intellectually by knowledges, but not for those who are in the negative, n. 2568, 2588, 4760, 6047. He who does not believe Divine truths unless he be persuaded by outward knowledges, never believes, n. 2094, 2832. To enter into the truths of faith from outward knowledge is contrary to order, n. 10236. They who do so become infatuated as to those things which are of heaven and the Church, n. 128, 129, 130. They fall into the falses of evil, n. 232, 233, 6047. And in the other life, when they think on spiritual subjects, they become as it were drunken, n. 1072. What their quality further is, n. 196. Examples illustrating that things spiritual cannot be comprehended, if entered into through outward knowledges, n. 233, 2094, 2196, 2203, 2209. Many of the learned are more insane in spiritual things than the simple, by reason that they are in the negative, which they confirm by outward knowledges which they have continually and in abundance before their sight, n. 4760, 8629.

They who reason from outward knowledges against the truths of

faith, reason acutely, because from the fallacies of the senses, which are engaging and persuasive, since it is with difficulty that they can be dispersed, n. 5700. What and of what quality the fallacies of the senses are, n. 5084, 5094, 6400, 6948. They who understand nothing of truth, and likewise they who are in evil, can reason about the truths and goods of faith, and yet not understand them, n. 4214. Merely to confirm a dogma is not the part of an intelligent person, but to see whether it be true or not, before it is confirmed, n. 4741, 6047.

Sciences are of no avail after death, but what man has imbibed by them in his understanding and life, n. 2480. Still all scientific knowledge remains after death, but quiescent, n. 2476–79, 2481–86.

The same outward knowledges with the evil are falsities because applied to evils, and with the good are truths because applied to good, n. 6917. Scientific truths with the evil are not truths, howsoever they appear as truths when they are spoken, because inwardly in them there is evil, n. 10331.

An example of the desire of knowing which spirits have, n. 1974. With angels there is an immense desire of knowing and of growing wise, since learning, intelligence, and wisdom are spiritual food, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003. The learning of the ancients was that of correspondences and representations, by which they introduced themselves into the knowledge of spiritual things, but that learning at this day is wholly lost, n. 4749, 4844, 4964, 4965.

Spiritual truths cannot be comprehended, unless the following universals be known. I. That all things in the universe have reference to good and truth, and to the conjunction of both, that they may be something, thus to love and faith and their conjunction. II. That with man there is understanding and will, and that the understanding is the receptacle of truth and the will of good; and that all things have reference to those two with man, and to their conjunction, as all things have reference to truth and good, and their conjunction. III. That there is an inner man and an outer, and that they are distinct from each other as heaven and the world, and yet that they ought to make one, that man may be truly man. IV. That the light of heaven is that in which the inner man is, and the light of the world that in which the outer is, and that the light of heaven is Divine truth itself, from which is all intelligence. V. That there is a correspondence between the things which are in the inner man and those which are in the outer, and that hence they appear in all cases under another aspect, insomuch that they are not discerned except by the knowledge of correspondences. Unless these and other things be known, no ideas can be con-

ceived and formed of spiritual and heavenly truths except such as are incongruous, and thus the outward and inward knowledges of the natural man, without those universals, can be little serviceable to the rational man for understanding and increase. Hence it is evident how necessary knowledges are.

THE RICH AND THE POOR IN HEAVEN.

357. THERE are various opinions as to reception into heaven. Some suppose that the poor are received, and not the rich; some that the rich and the poor are received alike; some that the rich cannot be received unless they give up their wealth and become as the poor; each opinion being confirmed from the Word. But those who make a distinction between the rich and the poor as to heaven, do not understand the Word. The Word in its interiors is spiritual, but in the letter natural; they therefore who take the Word only according to the literal sense, and not according to any spiritual sense, err in many things, especially in regard to the rich and the poor; as that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle; and that it is easy for the poor because they are poor, since it is said, *Blessed are the poor, for theirs is the kingdom of heaven* (Luke vi. 20, 21). But those who know anything of the spiritual sense of the Word, think otherwise; they know that heaven is for all who live the life of faith and love, whether they be rich or poor. But who are meant by the rich in the Word, and who by the poor, will be told in what follows. From much converse and life with angels, it has been given me to know certainly that the rich come as easily into heaven as the poor, and that man is not excluded from heaven because he lives in abundance, nor received into heaven because he is in poverty. There are there both the rich and the poor, and many of the rich in greater glory and happiness than the poor.

358. It should be remarked in advance, that a man may acquire riches and accumulate wealth so far as opportunity is given, provided it be not done with craft and fraud; that he may eat and drink delicately, provided he does not place his life therein; that he may dwell in magnificence according to his condition, may converse with others in their manner, frequent places of amusement, talk about the affairs of the world; and that he has no need to walk as a devotee with a sad and sorrowful face and drooping head, but may be joyful and cheerful; nor need he give his goods to the poor, except so far as affection leads him. In a word, he may live outwardly quite like a man of the world; and these things do not hinder a man's coming into heaven, provided that inwardly in himself he thinks properly about God, and acts sincerely and justly with his neighbor. For man is such as his affection and thought are, or such as his love and faith are, and from this all his outward acts derive their life; since to act is to will, and to speak is to think, as every one acts from will and speaks from thought. By what is said in the Word, that man will be judged according to his deeds and that he will be rewarded according to his works, is meant therefore that he will be judged and rewarded according to his thought and affection, from which are his deeds, or which are in his deeds; for deeds are altogether such as are the thought and affection, and are of no account without them.[a] Hence it is evident that the

[a] It is very frequently said in the Word that man shall be judged, and that he shall be recompensed according to his deeds and works, n. 3934. By deeds and works there are not meant deeds and works in the outer form, but in the inner, since good works in the outer form are done also by the wicked, but in the outer and at the same time in the inner form, only by the good, n. 3934, 6073. Works, like all acts, have their *esse* and *existere* and their quality from the interiors of man, which are of his thought and will, inasmuch as they thence proceed; wherefore such as the interiors are, such are the works, n. 3934, 8911, 10331: thus such as the interiors are in regard to love and faith, n. 3934, 6073, 10331, 10332. Thus works contain love and faith and are those in ef-

outer part of man does not do anything, but his inner part, from which the outer is derived. For illustration: if any one acts sincerely and does not defraud another, merely because he fears the laws, the loss of reputation and thereby of honor or gain, and if that fear did not restrain would defraud another as much as he could, his thought and will are fraud, though his deeds outwardly appear sincere; and such a person, because he is inwardly insincere and fraudulent, has hell in himself. But he who acts sincerely and does not defraud another because it is against God and against his neighbor, would not wish to defraud another if he could; his thought and will are conscience; he has heaven in himself. Their deeds in outward form appear alike, but inwardly they are altogether unlike.

359. Since a man can live outwardly as others, can grow rich, keep a plentiful table, dwell in an elegant house, wear fine clothing, according to his condition and function, can enjoy delights and gratifications, and engage in worldly affairs for the sake of offices and business, and for the life both of the mind and body, provided he inwardly acknowledges the Divine and wishes well to his neighbor, it is evident that it is not so difficult as many believe to enter the way of heaven. The only difficulty is to be able to resist the love of self and the world, and to prevent their becoming predominant; for from this predominance come all evils.[b] That it is not so difficult as is believed, is meant by

fect, n. 10331. Wherefore to be judged and recompensed according to deeds and works, is according to love and faith, n. 3147, 3934, 6073, 8911, 10331, 10332. Works, so far as they respect self and the world, are not good, but only so far as they respect the Lord and the neighbor, n. 3147.

[b] All evils are from the love of self and of the world, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742. These are contempt of others, enmities, hatred, revenge, cruelty, deceit, n. 6667, 7370–74, 9348, 10038, 10742. Man is born into these loves, thus in them are his hereditary evils, n. 694, 4317, 5660.

these words of the Lord: *Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy and My burden is light* (Matt. xi. 29, 30). That the yoke of the Lord is easy and His burden light, is because as far as man resists the evils springing from the love of self and the world, he is led by the Lord and not by himself; and because the Lord then resists those evils in man and removes them.

360. I have spoken with some after death who, while they lived in the world, renounced the world and gave themselves up to a life almost solitary, in order that by an abstraction of the thoughts from worldly things, they might be at leisure for pious meditations, believing that they should thus enter the way of heaven. But these in the other life are of a sad disposition; they despise others who are not like themselves, they are indignant that they do not attain greater happiness than others, believing that they have merited it, they do not care for others, and turn away from offices of charity, by which there is conjunction with heaven. They desire heaven more than others, but when they are taken up among angels, they induce anxieties, which disturb the angels' happiness. On this account they are separated, and being separated they betake themselves into desert places, where they lead a life similar to that they lived in the world. Man cannot be formed for heaven but by means of the world: there are the ultimate effects in which the affection of every one must be terminated; and this affection, unless it puts itself forth or flows out into acts, which is done in the society of many, is suffocated at length to such a degree that man no longer regards his neighbor, but himself alone. From this it is evident that a life of charity toward the neighbor, which is to do what is just and right in every work and in every function, leads to heaven, but not a life of piety without charity;[c] conse-

[c] Charity to the neighbor is to do what is good, just, and right, in every work and every employment, n. 8120–22. Hence charity to the

quently, that the exercises of charity and the increase of that life thereby, can be given so far as man is in the employments of life, and cannot be given so far as he removes himself from them. On this subject I shall speak now from experience. Many of those who in the world were employed in trade and commerce and became rich by these employments, are in heaven; but fewer of those who have been in stations of honor and become rich by their offices. The reason is that the latter, by the gains and honors received by them on account of their dispensing justice and equity and lucrative and honorable posts, were induced to love themselves and the world, and thereby to remove their thoughts and affections from heaven and turn them to themselves; for as far as a man loves himself and the world and regards himself and the world in everything, so far he alienates himself from the Divine and removes himself from heaven.

361. The lot of the rich in heaven is such that they excel the rest in opulence, some of them dwelling in palaces, within which all things shine as from gold and silver. They have an abundance of all things for the uses of life, yet do not set their heart at all on these things, but on uses. The uses they view clearly and as in light, but the gold and silver obscurely and as in shade in comparison. The reason is that in the world they loved uses, and gold and silver only as means and instruments. Uses themselves shine thus in heaven, the good of use as gold, and the truth of use as silver.[d] Such therefore as their uses in the world

neighbor extends itself to all things which a man thinks, wills, and does, n. 8124. A life of piety without a life of charity is of no avail, but with it is profitable for all things, n. 8252, 8253.

[d] Every good has its delight from use and according to use, n. 3049, 4984, 7038; and also its quality; whence such as the use is, such is the good, n. 3049. All the happiness and delight of life is from uses, n. 997. In general, life is a life of uses, n. 1964. Angelic life consists in the goods of love and charity, thus in performing uses, n. 454. The Lord, and hence angels, regard only the ends man has in view,

were, such is their opulence, and such their delight and happiness. Good uses are for one to provide for himself and his own the necessaries of life; also to wish for an abundance for the sake of his country and of his neighbor, whom a rich man can in many ways benefit more than a poor man; and because thus he can remove his mind from an indolent life, which is hurtful, since in it man thinks evil from the evil implanted in him. These uses are good, so far as they have in them the Divine, that is, so far as man looks to the Divine and to heaven, and finds in them his good, and in wealth only subservient good.

362. But contrary is the lot of the rich who have not believed in the Divine, and have rejected from their mind the things which are of heaven and the church; they are in hell, where are filth, misery, and want. Into such things riches are changed which are loved as an end; nor only riches, but also their uses themselves, which are either that they may live as they like and indulge in pleasures, and may give the rein more amply and more freely to iniquity, or that they may rise above others whom they despise. Such riches and such uses, because they have nothing spiritual in them, but only what is earthly, become filthy; for a spiritual purpose in riches and their uses is like a soul in the body, and as the light of heaven in moist ground. They also become putrid as a body without a soul, and as moist ground without the light of heaven. These are they whom riches have seduced and withdrawn from heaven.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity, since the spirit of man is altogether as his love is, and, what is an arcanum, the body of every spirit and angel is the outward

which ends are uses, n. 1317, 1645, 5844. The kingdom of the Lord is a kingdom of uses, n. 454, 696, 1103, 3645, 4054, 7038. To serve the Lord is to perform uses, n. 7038. All have a quality according to the quality of the uses which they perform, n. 4054, 6815; illustrated, n. 7038.

form of his love, altogether corresponding to the inward form, which is of his mind and disposition. Hence it is that spirits are known as to their quality from their face, gestures, and speech; and man, also, in the world, would be known as to his spirit if he had not learned to counterfeit in his face, gesture, and speech things not his own. From this it may be manifest that man remains to eternity such as his ruling affection or love is. It has been given me to speak with some who lived seventeen centuries ago, and whose lives are well known from writings of that time, and it was found that the same love still rules them as when on earth. From this again it may be manifest that the love of riches, and of uses from riches, remains with every one to eternity, and that it is quite the same as was acquired in the world; yet with this difference, that riches with those whom they had served for good uses, are turned into delights according to the uses, and that riches with those whom they had served for evil uses, are turned into filth; with which also they are then delighted, as in the world they were with riches for the sake of evil uses. That they are then delighted with filth, is because filthy pleasures and iniquities which had been to them the uses from riches, and also avarice, which is the love of riches without use, correspond to filth: spiritual filth is nothing else.

364. The poor come into heaven not on account of their poverty, but on acconnt of their life. The life of every one follows him, whether he be rich or poor. There is no peculiar mercy for one more than for the other;[e] he is received who has lived well, and he is rejected who has lived ill. Moreover poverty seduces and draws man away from heaven as well as wealth. There are very many among the poor who are not content with their lot, who

[e] Immediate mercy is not given, but mediate, that is, to those who live according to the commandments of the Lord, whom from mercy He leads continually in the world, and afterward to eternity, n. 8700, 10659.

seek for many things and believe riches to be blessings;[f] and so when they do not receive them, they are angry and think ill of the Divine Providence. They also envy the rich their good things and defraud them as well, when opportunity is given, and they also live as much in filthy pleasures. But it is otherwise with the poor who are content with their lot and careful and diligent in their work, who love labor better than idleness and act sincerely and faithfully, and who at the same time live a Christian life. I have sometimes spoken with those who had been of the peasantry and common people, who while they lived in the world believed in God and did what was just and right in their labors. These because they were in affection for knowing truth, asked what charity was and what faith was, because in the world they heard much about faith, but in the other life much about charity. It was therefore said to them that charity is all that which is of life, and faith all that which is of doctrine; consequently that charity is to will and do what is just and right in every work, but faith to think justly and rightly; and that faith and charity conjoin themselves like doctrine and a life according to it, or like thought and will; and that faith becomes charity when what a man thinks justly and rightly, he also wills and does, and that then they are not two but one. This they understood well and rejoiced, saying that they did not comprehend in the world that believing was anything else than living.

365. From these things it may be manifest that the rich come into heaven equally as the poor, and the one as easily as the other. That it is believed that the poor come easily into heaven and the rich with difficulty, is because the Word

[f] Dignities and riches are not real blessings, therefore they are given to the wicked as well as to the good, n. 8939, 10775, 10776. Real blessing is the reception of love and of faith from the Lord, and thereby conjunction, for thence comes eternal happiness, n. 1420, 1422, 2846, 3017, 3406, 3504, 3514, 3530, 3565, 3584, 4216, 4981, 8939, 10495.

has not been understood where the rich and poor are named. By the rich in the Word, in the spiritual sense, are meant those who abound in the knowledges of good and truth, thus who are within the Church, where the Word is; and by the poor, those who are wanting in those knowledges, and yet desire them, thus who are outside of the Church, where the Word is not. By the rich man who was clothed in purple and fine linen and was cast into hell, is meant the Jewish nation, which is called rich because it had the Word and so abounded in knowledges of good and truth; by garments of purple are signified knowledges of good, and by garments of fine linen knowledges of truth.[ε] But by the poor man who lay at his gate and desired to be filled with the crumbs which fell from the rich man's table, and who was carried by angels into heaven, are meant the gentiles who had no knowledges of good and truth and yet desired them (Luke xvi. 19, 31). By the rich who were called to a great supper and excused themselves, is also meant the Jewish nation, and by the poor introduced in their place, are meant the gentiles, who were outside of the Church (Luke xiv. 16-24). By the rich man of whom the Lord says, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God* (Matt. xix. 24), are meant the rich in both senses, as well natural as spiritual. The rich in the natural sense are those who abound in riches and set their heart upon them; but in the spiritual sense, those who abound in knowledges and learning, which are spiritual riches, and by them wish to introduce themselves from their own intelligence into the things of heaven and the church. And because this is contrary to Divine order, it is said that it is easier for a camel to pass through the eye of a needle; for in the spiritual sense by a camel is

ε Garments signify truths, thus knowledges, n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536. Purple signifies celestial good, n. 9467. Fine linen signifies truth from a celestial origin, n. 5319, 9469, 9744.

signified the faculty of learning and knowing in general, and by the eye of a needle spiritual truth.[h] That by a camel and the eye of a needle such things are meant, is not known at this day, because up to this time that knowledge has not been opened which teaches what is signified in the spiritual sense by the things said in the literal sense of the Word. In every particular of the Word there is a spiritual sense, as well as a natural sense; for the Word, that there might be a conjunction of heaven with the world, or of angels with men, after immediate conjunction ceased, was written by pure correspondences of natural things with spiritual. Hence it is evident who are specifically meant in the Word by the rich man. That by the rich in the Word in the spiritual sense are meant those who are in the knowledges of truth and good, and by riches the knowledges themselves, which are in fact spiritual riches, may be manifest from various passages (as in Isaiah x. 12–14; xxx. 6, 7; xlv. 3; Jer. xvii. 3; xlviii. 7; l. 36, 37; li. 13; Dan. v. 2–4; Ezek. xxvi. 7, 12; xxvii. 1 to the end; Zech. ix. 3, 4; Psalm xl. 13; Hosea xii. 5; Apoc. iii. 17, 18; Luke xiv. 33, and elsewhere); as also that by the poor in the

[h] A camel, in the Word, signifies the learning and knowing faculty in general, n. 3048, 3071, 3143, 3145. What is meant by needlework, working with a needle, and hence what by a needle, n. 9688. To enter into the truths of faith from outward knowledge is contrary to Divine order, n. 10236. They who do so become infatuated as to the things of heaven and the church, n. 128–130, 232, 233, 6047. And in the other life, when they think about spiritual things, they become as it were drunken, n. 1072. What further is their quality, n. 196. Examples to illustrate that spiritual things cannot be comprehended, if entrance to them be attempted by outward knowledge, n. 233, 2094, 2196, 2203, 2209. From spiritual truth it is allowable to enter into the outward knowledge of the natural man, but not the reverse, because spiritual influx into the natural is given, but not natural influx into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110. The truths of the Word and of the church ought first to be acknowledged, and afterward it is allowable to consult outward knowledge, but not the reverse, n. 6047.

spiritual sense are signified those who have not the knowledges of good and of truth and yet desire them (Matt. xi. 5; Luke vi. 20, 21; xiv. 21; Isaiah xiv. 30; xxix. 19; xli. 17, 18; Zeph. iii. 12, 18). All these passages may be seen explained according to the spiritual sense in the ARCANA CŒLESTIA (n. 10227).

MARRIAGES IN HEAVEN.

366. SINCE heaven is of the human race and angels are therefore of both sexes, and since from creation woman is for man and man for woman, thus the one is the other's, and since this love is innate in both, it follows that there are marriages in heaven as well as on earth. What then marriages in heaven are, and in what they differ from marriages on earth and wherein they agree, shall now be told.

367. Marriage in heaven is the conjunction of two into one mind. What this conjunction is shall be first explained. The mind consists of two parts, the one of which is called the understanding and the other the will. When these two parts make one, then they are called one mind. The husband then makes the part which is called the understanding, and the wife that which is called the will. When this conjunction, which is of the interiors, comes lower down into what is of their body, it is then perceived and felt as love, and this love is marriage love. From which it is plain that marriage love has its origin from the conjunction of two into one mind. This is called in heaven living together, and it is said that they are not two, but one, and so two consorts in heaven are not called two, but one angel.[a]

[a] It is unknown at this day what and whence marriage love is, n. 2727. Marriage love is to will what another wills, thus mutually and reciprocally, n. 2731. They who are in marriage love are together in the inmosts of life, n. 2732. It is a union of two minds, and so that

368. That there is also such a conjunction of husband and wife in the inmosts, which are of their minds, comes from their very creation; for man is born to be intellectual, thus to think from the understanding, but woman is born to be affectional, thus to think from the will; which also is evident from the inclination or natural disposition of each, as also from their form. From the disposition, in that man acts from reason, but woman from affection. From the form, in that man has a rougher and less beautiful face, a deeper voice, and a harder body; but woman has a smoother and more beautiful face, a softer voice, and a more tender body. There is a like distinction between understanding and will, or between thought and affection; so also between truth and good, and between faith and love; for truth and faith are of the understanding, and good and love are of the will. Hence it is that in the Word by a youth and a man in the spiritual sense is meant the understanding of truth, and by a virgin and a woman affection for good; and that the church, from affection for good and truth, is called a woman and a virgin; also that all those who are in affection for good are called virgins (as in Apoc. xiv. 4).[b]

369. Every one, whether man or woman, possesses understanding and will; but with man the understanding pre-

from love they are one, n. 10168, 10169. For the love of minds, which is spiritual love, is union, n. 1594, 2057, 3939, 4018, 5807, 6195, 7081–86, 7501, 10130.

[b] Young men in the Word signify the understanding of truth, or one that is intelligent, n. 7668. Men have a like signification, n. 158, 265, 749, 915, 1007, 2517, 3134, 3236, 4823, 9007. A woman signifies affection for good and for truth, n. 568, 3160, 6014, 8994: also the church, n. 252, 253, 749, 770: and wife also signifies the same, n. 252, 253, 409, 749, 770: with what difference, n. 915, 2517, 3236, 4510, 4823. Husband and wife in the supreme sense are predicated of the Lord and of His conjunction with heaven and the church, n. 7022. A virgin signifies affection for good, n. 3067, 3110, 3179, 3189, 6729, 6742; and also the church, n. 2362, 3081, 3963, 4638, 6729, 6775, 6788.

dominates, and with woman the will predominates, and the person is according to that which predominates. In marriages in heaven, however, there is not any predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and to think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look into each other's faces; for, as has been often said above, there is a communication of thoughts and affections in the heavens, especially with husband and wife, because they love each other. From these things it may be manifest what is the conjunction of minds which makes marriage and produces marriage love in heaven, namely, that one wishes all his own to be the other's, and this reciprocally.

370. It has been said to me by angels that as far as two consorts are in such conjunction, so far they are in marriage love, and at the same time so far in intelligence, wisdom, and happiness, because Divine good and Divine truth, from which is all intelligence, wisdom, and happiness, flow primarily into marriage love; consequently marriage love is the very plane into which the Divine flows, because it is at the same time the marriage of truth and good; for as it is the conjunction of the understanding and will, so likewise it is the conjunction of truth and good, since the understanding receives Divine truth and is also formed from truths, and the will receives Divine good and is also formed from goods. For what a man wills, this is good to him, and what he understands, this is truth to him; hence it is that it is the same, whether you say the conjunction of understanding and will, or the conjunction of truth and good. The conjunction of truth and good makes an angel, and also his intelligence, wisdom, and happiness; for the qual-

ity of an angel is according as good with him is conjoined to truth, and truth to good; or what is the same, according as love with him is conjoined to faith, and faith conjoined to love.

371. That the Divine proceeding from the Lord flows primarily into marriage love, is because marriage love descends from the conjunction of good and truth; for, as was said above, whether you say the conjunction of understanding and will, or the conjunction of good and truth, it is the same thing. The conjunction of good and truth derives its origin from the Lord's Divine love toward all who are in heaven and on earth. From the Divine love proceeds Divine good, and Divine good is received by angels and men in Divine truths; the only receptacle of good is truth. Nothing therefore can be received from the Lord and from heaven by any one who is not in truths; as far, therefore, as truths with man are conjoined to good, so far man is conjoined to the Lord and to heaven. From this then is the very origin of marriage love, and for this reason that love is the very plane into which the Divine flows. Hence it is that the conjunction of good and truth in heaven is called the heavenly marriage, and that heaven in the Word is compared to a marriage, and is also called a marriage; and that the Lord is called the bridegroom and husband, and heaven together with the church, the bride and wife.[c]

[c] True marriage love derives its origin, cause, and essence from the marriage of good and truth; thus it is from heaven, n. 2728, 2729. Angelic spirits, who have a perception whether there be anything of marriage from the idea of the conjunction of good and truth, n. 10756. The marriage love is altogether as the conjunction of good and truth, n. 1094, 2173, 2429, 2508, 3101, 3102, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9495, 9637. In what manner the conjunction of good and truth is effected, and with whom, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623–27, 9258. It is not known what true marriage love is, except by those who are in good and truth from the Lord, n. 10171. In the Word by marriage is signified the marriage of good and truth, n. 3132, 4434, 4835. In true marriage love is the kingdom of the Lord and heaven, n. 2737.

372. Good and truth conjoined in an angel or a man are not two but one, since then the good is of truth and the truth is of good. This conjunction is as when a man thinks what he wills, and wills what he thinks; then the thought and will make one, thus one mind; for thought forms, or exhibits in form, that which the will wills, and the will gives it delight. Hence also it is that two consorts in heaven are not called two, but one angel. This also is what is meant by the Lord's words: *Have ye not read that He who made them from the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh; wherefore they are no more twain, but one flesh; what therefore God hath joined together, let not man put asunder. All cannot receive this word, but they to whom it is given* (Matt. xix. 4–6, 11; Mark x. 6–9; Gen. ii. 24). Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth; and by man's not putting asunder what God has joined together, is meant that good is not to be separated from truth.

373. From these things it may now be seen whence true marriage love is, namely, that it is first formed in the minds of those who are in marriage, and from that derivation descends into the body, where it is perceived and felt as love; for whatever is felt and perceived in the body, has its spiritual origin, because it is from the understanding and the will. The understanding and the will make the spiritual man. Whatever descends from the spiritual man into the body, presents itself there under another shape, but still it is similar and unanimous, like soul and body, and like cause and effect—as may be manifest from what was said and shown in the two chapters on correspondences.

374. I heard an angel describing true marriage love and its heavenly delights in this manner, that it is the Lord's Divine in the heavens, which is Divine good and Divine

truth, united in two, so far that they are not two, but as one. He said that two consorts in heaven are that love, because every one is his own good and his own truth, both as to mind and as to body; for the body is an image of the mind, because formed to its likeness. From this he drew the conclusion that the Divine is imaged in two who are in true marriage love; and because the Divine, heaven also is imaged, since the whole heaven is Divine good and Divine truth proceeding from the Lord; and that hence it is that all things of heaven are inscribed on that love, and so many blessings and delights as to exceed all number. He expressed the number by a term which involves myriads of myriads. He wondered that the man of the church should know nothing of this, when yet the church is the Lord's heaven on earth, and heaven is the marriage of good and truth. He said he was amazed to think that adulteries are committed and also confirmed within the church more than out of it, when yet their enjoyment in itself is nothing else, in the spiritual sense and consequently in the spiritual world, than the enjoyment of the love of falsity conjoined to evil, which enjoyment is infernal, because altogether opposite to the enjoyment of heaven, which is the enjoyment of the love of truth conjoined to good.

375. Every one knows that two consorts who love each other are interiorly united, and that the essential of marriage is the union of souls, or minds. From this it may be known that such as the souls or minds are in themselves, such is the union, and also such the love between them. The mind is formed solely from truths and goods, for all things in the universe relate to good and truth and also to their conjunction; the union of minds is, therefore, altogether such as the truths and goods are from which they are formed; consequently, the union of those which are formed from genuine truths and goods is the most perfect. It is to be known that no two things mutually love each other more than do truth and good. From that love then

descends true marriage love.[d] What is false and what is evil also love each other, but this love is afterward turned into hell.

376. From what has now been said of the origin of marriage love, it may be concluded who are in that love and who are not; that they are in marriage love who from Divine truths are in Divine good; and that marriage love is so far genuine as the truths which are conjoined to good are genuine; and because all good which is conjoined to truths is from the Lord, it follows that no one can be in true marriage love unless he acknowledges the Lord and His Divine; for without that acknowledgment the Lord cannot flow in and be conjoined to the truths in man.

377. From these things it is evident that those are not in marriage love who are in falsities, and especially those who are in falsities from evil. With those who are in evil and thence in falsities, the interiors also of the mind are closed; and so there cannot be given in them any origin of marriage love; but beneath the interiors, in the outer or natural man, separate from the inner, there is given a conjunction of what is false and what is evil, which is called infernal marriage. It has been given me to see what the marriage is between those who are in the falsities of evil, called infernal marriage; they converse together and also are conjoined from lustful desire, but inwardly they burn with deadly hatred toward each other, so great that it cannot be described.

378. Neither is marriage love given between two who

[d] All things in the universe, both in heaven and in the world, have relation to good and truth, n. 2452, 3166, 4390, 4409, 5232, 7256, 10122. And to the conjunction of the two, n. 10555. Between good and truth there is marriage, n. 1904, 2173, 2508. Good loves and from love desires truth, and its conjunction with itself, and hence they are in a perpetual tendency to conjunction, n. 9206, 9207, 9495. The life of truth is from good, n. 1589, 1997, 2572, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 9667. Truth is the form of good, n. 3049, 3180, 4574, 9154. Truth is to good as water to bread, n. 4976.

are of different religion, since the truth of the one does not agree with the good of the other, and two dissimilar and discordant things cannot make one mind out of two. For this reason the origin of their love does not partake at all of what is spiritual. If they live together in agreement, it is only from natural causes.[e] It is for this reason that marriages in the heavens are formed between those who are within the same society, because they are in similar good and truth, but not between those who are in different societies. That all there within a society are in similar good and truth and differ from those who are without, may be seen above (n. 41, *et seq.*). This was also represented with the Israelitish nation by marriages being contracted within tribes, and particularly within families, and not out of them.

379. Neither can true marriage love be given between one husband and more than one wife; for this destroys its spiritual origin, which is that out of two should be formed one mind; consequently it destroys interior conjunction, which is of good and truth, from which is the very essence of that love. Marriage with more than one is like an understanding divided among several wills, and like a man attached not to one, but to several churches, for thus his faith is distracted, so that it becomes none. Angels say that to marry more wives than one is altogether contrary to Divine order, and this they know from several reasons — among others from this, that as soon as they think of marriage with more than one, they are removed from internal blessedness and heavenly happiness, and then they become like drunken men, because with them good is separated from its truth. And since the interiors of their mind come into such a state merely from thought, with some intentness, they perceive clearly that marriage with more than one would close their internal mind and cause marriage love to be displaced by

[e] Marriages between those who are of different religion are unlawful, because of want of conjunction of similar good and truth in the interiors, n. 8998.

lustful love, which love withdraws from heaven.[f] They say further that man does not easily comprehend this, because there are few who are in genuine marriage love, and those who are not in it know nothing at all of the interior enjoyment which is in that love, but know only the enjoyment of lust, which enjoyment is turned into what is loathsome after a short period of living together; whereas the enjoyment of true marriage love not only endures to old age in the world, but also after death becomes the enjoyment of heaven, and is then filled with interior enjoyment which grows more and more perfect to eternity. They said also that the varieties of blessedness of true marriage love could be enumerated to many thousands, of which not even one is known to man, nor can be comprehended by any one who is not in the marriage of good and truth from the Lord.

380. The love of dominion of one over the other entirely takes away marriage love and its heavenly happiness; for, as was said above, marriage love and its happiness consists in this, that the will of the one is that of the other, and this mutually and reciprocally. The love of dominion in marriage destroys this, for he who domineers wishes that his will alone should be in the other, and none of the other's reciprocally in himself, hence there is nothing mu-

[f] Since husband and wife are to be one, and to live together in the inmost of life, and since they make together one angel in heaven, therefore true marriage love cannot be given between one husband and several wives, n. 1907, 2740. To marry several wives at the same time is contrary to Divine order, n. 10837. That there is no marriage but between one husband and one wife is clearly perceived by those who are in the Lord's celestial kingdom, n. 865, 3246, 9002, 10172. The reason is that the angels there are in the marriage of good and truth, n. 3246. The Israelitish nation were permitted to marry several wives and to add concubines to wives, but Christians are not so permitted; this was because that nation was in externals without internals, but Christians may be in internals, thus in the marriage of good and truth, n. 3246, 4837, 8809.

tual, consequently no communication of any love and its happiness with the other, and reciprocally. And yet this communication, and conjunction thereby, is the interior happiness itself which is called blessedness in marriage. The love of dominion extinguishes this blessedness, and with it all the heavenly and spiritual part of marriage love, so completely that it is not known that it exists; and if it should be mentioned, it would be accounted so vile that even the mention of blessedness from it would cause laughter, or anger. When one wills or loves what the other does, then each has freedom, for all freedom is of love; but no one has freedom where there is dominion; one is a servant, and he too who domineers, because he is led as a servant by the lust of domineering. But he does not at all comprehend this who does not know what the freedom of heavenly love is; and yet from what has been said above of the origin and essence of marriage love, it may be known that as far as dominion enters, so far minds are not conjoined, but divided. Dominion subjugates, and a subjugated mind has either no will, or an opposite will; if it has no will, it has also no love, and if it has an opposite will, there is hatred instead of love. The interiors of those who live in such marriage are in mutual collision and combat, as two opposites are wont to be, however the exteriors are checked and controlled for the sake of tranquillity. The collision and combat of their interiors reveals itself after their death, when they for the most part meet together and fight like enemies and tear each other; for then they act according to the state of their interiors. It has been given me several times to see them fighting and tearing one another, sometimes with great vengeance and cruelty. For the interiors of every one in the other life are set at liberty, nor are any longer restrained by outward considerations and worldly reasons, since every one is then such as he is interiorly.

381. With some there is given something like marriage

love, which yet is not marriage love if they are not in the love of good and truth; but it is a love appearing like marriage love from several causes, as, that they may be served at home, that they may live in security, in tranquillity, or at ease; or that the children may be cared for whom they love. Some are under compulsion from fear of their consort, fear of the loss of reputation, or of other evil consequences; and with some it is induced by lustfulness. Marriage love also differs with consorts: with one there may be more or less of it, with the other little or nothing; and because of this difference, heaven may be the portion of one, and hell the portion of the other.

382. Genuine marriage love is in the inmost heaven, because the angels there are in the marriage of good and truth, and also in innocence. The angels of the lower heavens are also in marriage love, but only in the degree in which they are in innocence; for marriage love viewed in itself is a state of innocence. For this reason consorts in marriage love have heavenly joys together of which they see an image in the sports of innocence among little children; for everything delights their minds, since heaven with its joy flows into everything of their life. For these reasons marriage love is represented in heaven by most beautiful things. I have seen it represented by a maiden of indescribable beauty, encompassed with a bright cloud; and it was said that angels in heaven have all their beauty from marriage love. The affections and thoughts flowing from it are represented by atmospheres of diamond lustre, sparkling as from carbuncles and rubies, and this with delights which affect the interiors of the mind. In a word, heaven represents itself in marriage love, because heaven with the angels is the conjunction of good and truth, and this conjunction makes marriage love.

Marriages in heaven differ from marriages upon earth in this, that marriages on earth are also for the procreation of offspring, but not in heaven; instead of that procreation,

there is in heaven a procreation of good and truth. That there is this procreation instead of the former, is because marriage in heaven is the marriage of good and truth, as was shown above; and in that marriage good and truth and their conjunction are loved above all things; these, therefore, are what are propagated from marriages in heaven. Hence it is that by nativities and generations in the Word are signified spiritual nativities and generations, of good and truth; by a mother and father, truth conjoined to good which procreates, by sons and daughters, the truths and goods which are procreated; and by sons-in-law and daughters-in-law, the conjunctions of these, and so on.[g] From these things it is evident that marriages in heaven are not like marriages on earth. In heaven there are spiritual nuptials, which are not to be called nuptials, but conjunctions of minds from the marriage of good and truth. On earth there are nuptials because they are not only of the spirit but also of the flesh. And because there are not nuptials in heaven, therefore consorts there are not called husband and wife; but one's consort, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies one's own mutually and reciprocally. From these things it may be known how the Lord's words concerning nuptials * are to be understood (Luke xx. 35, 36).

[g] Conceptions, births, nativities, and generations signify the same spiritual things, which are of good and truth, or of love and faith, n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, 10249. Hence generation and nativity signify regeneration and rebirth by faith and love, n. 5160, 5598, 9042, 9845. Mother signifies the church as to truth, thus also the truth of the church; father, the church as to good, thus also the good of the church, n. 2691, 2717, 3703, 5581, 8897. Sons signify affections for truth, thus truths, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807. Daughters signify affections for good, thus goods, n. 489–91, 2362, 3963, 6729, 6775, 6778, 9055. Son-in-law signifies truth associated to affection for good, n. 2389. Daughter-in-law signifies good associated to its truth, n. 4843.

* The Latin word *nuptiae*, here rendered "nuptials," properly describes the civil contract by which a wife came into the possession of

383. How marriages are formed in the heavens, it has also been given me to see. Everywhere in heaven those who are alike are consociated, and those who are unlike are dissociated; hence every society of heaven consists of those who are alike. Like are brought to like, not of themselves, but of the Lord (see above n. 41, 43, 44, *et seq.*); in like manner consort to consort, whose minds can be conjoined into one. At first sight therefore they inmostly love each other, and see themselves to be consorts, and enter into marriage: hence it is, that all marriages of heaven are from the Lord alone. They also solemnize the marriage feast, which is held in the company of many; but the festivities differ in different societies.

384. Marriages on earth, because they are the seminaries of the human race and also of the angels of heaven — heaven being from the human race, as already shown; because also they are from a spiritual origin, namely, from the marriage of good and truth; and because the Lord's Divine flows primarily into that love, are therefore most holy in the sight of the angels of heaven. On the other hand adulteries, because they are contrary to marriage love, are regarded by them as profane; for as in marriages angels behold the marriage of good and truth, which is heaven, so in adulteries they behold the marriage of what is false and evil, which is hell. If then they but hear adulteries named, they turn away. This also is the cause that when man commits adultery from delight, heaven is closed to him; and this being closed, he no longer acknowledges the Divine nor anything of the faith of the church.[h] That

her husband, and fitly stands for the "marrying and giving in marriage" which does not take place in heaven.

[h] Adulteries are profane, n. 9961, 10174. Heaven is closed to adulterers, n. 2750. They who have perceived delight in adulteries, cannot come into heaven, n. 539, 2733, 2747–49, 2751, 10175. Adulterers are unmerciful and without a religious principle, n. 824, 2747, 2748. The ideas of adulterers are filthy, n. 2747, 2748. In the other life they love filth and are in filthy hells, n. 2755, 5394, 5722. By

all who are in hell are against marriage love, has been given me to perceive from the sphere exhaling from it, which was as a perpetual effort to dissolve and violate marriages. From this it was evident that the enjoyment reigning in hell is that of adultery, and that the enjoyment of adultery is also that of destroying the conjunction of good and truth, which conjunction makes heaven. Hence it follows that the enjoyment of adultery is infernal enjoyment, directly opposed to that of marriage, which is heavenly enjoyment.

385. There were some spirits who, from practice in the life of the body, infested me with peculiar craftiness, and this by an influx gentle and as it were undulatory, such as that of well-disposed spirits is wont to be; but it was perceived that there was in them craftiness and the like, for the purpose of ensnaring and deceiving. At length I spoke with one of them who, it was told me, had been the leader of an army when he lived in the world; and because I perceived that there was lustfulness in the ideas of his thought, I spoke with him of marriage, in spiritual speech with representatives, which fully expresses what is meant and many things in a moment. He said that in the life of the body he reckoned adulteries as nothing. But it was given me to tell him that adulteries are heinous, although to those who are in them, from the enjoyment they take in them and its persuasion, they appear not to be such and even to be lawful. That it was so he might know from the fact that marriages are the seminaries of the human race, and hence also the seminaries of the heavenly kingdom, and that therefore they are in no case to be violated, but to be accounted holy; and again from the fact, which he ought to know because he was then in the other life and in a state of perception, that marriage love descends from the Lord through

adulteries in the Word are signified the adulterations of good, and by whoredoms the perversions of truth, n. 2466, 2729, 3399, 4865, 8904, 10648.

heaven, and from that love as from a parent is derived mutual love, which is the foundation of heaven; and also from this, that adulterers if they but approach heavenly societies, perceive their own stench and precipitate themselves down toward hell. At least he might have known that to violate marriages is contrary to the Divine laws, and contrary to the civil laws of all kingdoms, also contrary to the genuine light of reason, because contrary to order both Divine and human; not to mention other considerations. But he replied that he had not thought such things in the life of the body. He wished to reason whether it were so; but it was said to him that truth does not admit reasonings, for they favor what one enjoys, thus evils and falses, and that he ought first to think about the things which had been said, because they are truths; or even think about them from the principle, well known in the world, that no one ought to do to another what he is not willing that another should do to him; and thus think whether, if any one had so deceived his wife whom he had loved, as every one loves in the first period of marriage, and he had spoken of it from his hot wrath, he himself also would not have detested adulteries; and whether being a man of talent, he would not more than others have confirmed himself against them, even to condemning them to hell.

386. It has been shown to me how the enjoyments of marriage love advance to heaven, and the enjoyments of adultery to hell. The progress of the enjoyments of marriage love toward heaven was into states of blessedness and happiness continually more and more, till they became innumerable and ineffable; and as they advanced more interiorly into those that were more innumerable and more ineffable, they advanced even to the very states of blessedness and happiness of the inmost heaven, or of the heaven of innocence, and this through the most perfect freedom; for all freedom is from love, thus the most perfect freedom is from marriage love, which is heavenly love itself.

But the progression of adultery was toward hell, and by degrees to the lowest, where there is nothing but what is direful and horrible. Such a lot awaits adulterers after their life in the world. By adulterers are meant those who perceive enjoyment in adulteries, and no enjoyment in marriages.

THE FUNCTIONS OF ANGELS IN HEAVEN.

387. THE functions in the heavens cannot be enumerated, nor described in detail, but only something may be said about them in general; for they are innumerable, and likewise various according to the offices of the societies. Every society fills a peculiar office, for, as the societies are distinct according to goods (see above, n. 41), so they are according to uses, since goods, with all in the heavens, are goods in act, which are uses. Every one there performs a use, since the kingdom of the Lord is a kingdom of uses.[a]

388. In the heavens, as on earth, there are many administrations, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. That there are ecclesiastical affairs, is manifest from what was said and shown above concerning Divine worship (n. 221–227); that there are civil affairs is manifest from what was said and shown about governments in heaven (n. 213–220); and that there are domestic affairs, is manifest from what was said and shown about the dwellings and homes of angels (n. 183–190), and about marriages in heaven (n. 366–386).

[a] The kingdom of the Lord is a kingdom of uses, n. 454, 696, 1103, 3645, 4054, 7038. To serve the Lord is to perform uses, n. 7038. All in the other life must perform uses, n. 1103, even the wicked and infernal, but in what manner, n. 696. All are such as are the uses which they perform, n. 4054, 6815; illustrated, n. 7038. Angelic blessedness consists in the goods of charity, thus in performing uses, n. 454.

Hence it is evident that there are many functions and administrations within every heavenly society.

389. All things in the heavens are instituted according to Divine order, which is everywhere guarded by means of administrations executed by angels; by the wiser, those things which are of the general good or use, by the less wise, those which are of particular use, and so forth. They are subordinated, just as in Divine order uses are subordinated. Hence also dignity is adjoined to every function according to the dignity of the use; but still an angel does not claim dignity to himself, but ascribes all to the use; and because the use is the good which he performs, and every good is from the Lord, therefore he ascribes all to the Lord. For this reason, he who thinks of honor for himself and then for use, and not for use and then for himself, cannot discharge any office in heaven, because he looks backward from the Lord, regarding himself in the first place, and use in the second. When use is mentioned, the Lord also is meant, because, as was said just above, use is good, and good is from the Lord.

390. From this it may be concluded what subordinations are in the heavens, namely, that as every one loves, esteems, and honors use, so also he loves, esteems, and honors the person to whom that use is adjoined; and likewise that the person is so far loved, esteemed, and honored as he does not ascribe the use to himself, but to the Lord; for so far he is wise, and so far the uses which he performs, he performs from good. Spiritual love, esteem, and honor is nothing else than the love, esteem, and honor of use in the person, and the honor of the person from the use, and not of the use from the person. He also who regards men from spiritual truth, regards them no otherwise; for he sees one man like to another, whether he be in great dignity or in little, and sees a difference only in wisdom; and wisdom is to love use, thus the good of a fellow-citizen, of society, of one's country, and of the church. In

this also consists love to the Lord, because all good which is the good of use, is from the Lord; and also love toward the neighbor, because the neighbor is the good which is to be loved in a fellow-citizen, in society, in one's country, and in the church, and which is to be performed to them.[b]

391. All the societies in the heavens are distinct according to uses, since they are distinct according to goods, as was said above (n. 41, *et seq.*); and goods are goods in act, or goods of charity, which are uses. There are some societies whose functions are to take care of infants; others whose functions are to instruct and educate them as they grow up; and others, who in like manner instruct and educate boys and girls who are of a good disposition from education in the world, and come thence into heaven. There are some societies that teach the simple good from the Christian world, and lead them into the way to heaven; and others that in like manner teach and lead the various gentile nations. There are some societies that defend novitiate spirits, or those who have come recently from the world, from infestations by evil spirits; some that are near those who are in the lower earth; and also some that are near those who are in the hells, and restrain them from tormenting each other beyond the prescribed limits. There are some also that are with those who are raised from the

[b] To love the neighbor is not to love the person, but to love that which pertains to him and which constitutes him, n. 5025, 10336. They who love the person, and not what pertains to the man, and which constitutes him, love equally an evil man and a good man, n. 3820; and they do good alike to the evil and to the good, when yet to do good to the evil is to do evil to the good, which is not to love the neighbor, n. 3820, 6703, 8120. The judge who punishes the evil that they may be amended, and to prevent the good being contaminated and injured by them, loves his neighbor, n. 3820, 8120, 8121. Every man and society, also one's country and the church, and in a universal sense the kingdom of the Lord, are the neighbor, and to do good to them from the love of good, according to the quality of their state, is to love the neighbor; thus their good, which is to be consulted, is the neighbor, n. 6818–24, 8123.

dead. In general, angels of every society are sent to men, that they may guard them and withdraw them from evil affections and thoughts therefrom, and inspire them with good affections so far as they receive them from freedom, by which also they rule the deeds or works of men, removing, as far as it is possible, evil intentions. Angels when they are with men, dwell as it were in their affections, and are near a man so far as he is in good from truths, but are more remote in proportion as his life is distant from good.[c] But all these functions of angels are functions of the Lord through the angels, for the angels discharge them, not from themselves, but from the Lord. Hence it is that by angels in the Word, in its internal sense, are not meant angels, but something of the Lord; and hence it is that angels in the Word are called gods.[d]

392. These functions of the angels are their general functions, but every one has his particular charge; for every general use is composed of innumerable ones, which are called mediate, administering, subservient uses. All and each are coördinated and subordinated according to Divine order, and taken together make and perfect the general use, which is the common good.

393. In ecclesiastical affairs those are occupied in heaven who in the world loved the Word and eagerly sought the truths therein, not for the sake of honor or gain, but for the

[c] Concerning the angels with infants, and afterward with boys, and thus successively, n. 2303. Man is raised from the dead by angels, from experience, n. 168–189. Angels are sent to those who are in hell, to prevent their tormenting each other beyond measure, n. 967. Concerning the offices of angels toward men who come into the other life, n. 2131. Spirits and angels are with all men, and man is led by spirits and angels from the Lord, n. 50, 697, 2796, 2887, 2888, 5846–65, 5976–93, 6209. Angels have dominion over evil spirits, n. 1755.

[d] By angels in the Word is signified something Divine from the Lord, n. 1925, 2821, 3039, 4085, 6280, 8192. Angels in the Word are called gods, from the reception of Divine truth and good from the Lord, n. 4295, 4402, 8192, 8301.

sake of use of life, both for themselves and for others. These according to their love and desire of use, are there in enlightenment and the light of wisdom, into which also they come from the Word in heaven, where it is not natural as in the world, but spiritual (see above, n. 259). These discharge the function of preachers, and in this according to Divine order those are in higher position who from enlightenment excel others in wisdom. In civil affairs those are engaged who in the world loved their country and its common good in preference to their own, and did what is just and right from the love of what is just and right. As far as they from the eagerness of love have investigated the laws of what is just and thereby become intelligent, so far they are in the faculty of administering offices in heaven, and administer them in that place or degree in which their intelligence is, this intelligence being in equal degree with their love of use for the common good. Moreover, in heaven there are so many offices and so many administrations, and so many employments also, that they cannot be enumerated on account of their abundance; those in the world are few in comparison. All, how many soever there be, are in the enjoyment of their work and labor from the love of use, and no one from the love of self or of gain. Nor has any one the love of gain for the sake of a living, because all the necessaries of life are given to them gratuitously; they have homes gratuitously, they are clothed gratuitously, and they are fed gratuitously. Hence it is evident that those who have loved themselves and the world more than use, have not any lot in heaven; for every one's own love or affection remains with him after his life in the world, nor is it extirpated to eternity (see above, n. 363).

394. Every one in heaven is in his work according to correspondence, and the correspondence is not with the work, but with the use of every work (see above, n. 112); and there is a correspondence of all things (see n. 106). He in heaven who is in a function or work corresponding

to his use, is in a state of life quite similar to that in which he was in the world, for what is spiritual and what is natural make one by correspondences; yet with this difference, that he is in interior enjoyment, because in spiritual life, which is interior life and hence more receptive of heavenly blessedness.

HEAVENLY JOY AND HAPPINESS.

395. What heaven is and heavenly joy, scarce any one at this day knows. Those who have thought of the matter have conceived an idea so general and so gross as to be hardly any idea at all. From spirits who have come out of the world into the other life, I have easily learned what notion they had of heaven and of heavenly joy, for when left to themselves as if they were in the world, they think as they did then. The reason that it is not known what is heavenly joy, is that those who have thought about it have judged from outward joys, which are of the natural man, and have not known what the inner or spiritual man is, thus neither what is his enjoyment and blessedness. If therefore it had been told by those who are in spiritual or inward enjoyment, what and of what nature heavenly joy is, it could not have been comprehended, for it would have fallen into an unknown idea, thus not into perception; and so it would have been among things rejected by the natural man. Yet every one may know that a man when he leaves the outer or natural man, comes into the inner or spiritual man; whence it may be known that heavenly enjoyment is inward and spiritual, not outward and natural; and because it is inward and spiritual, it is more pure and exquisite, and affects the interiors of man, which are of his soul or spirit. Every one from these things alone may conclude that his enjoyment is such as that of his spirit has been, and that the enjoyment of the body, which is called that of the

flesh, is not heavenly in comparison. What is in the spirit of man when he leaves the body, remains after death, for he then lives a man spirit.

396. All enjoyments flow forth from love, for what a man loves, this he feels as enjoyable; nor has any one enjoyment from any other source: hence it follows that as the love is, such is the enjoyment. The enjoyments of the body or of the flesh all flow forth from the love of self and from the love of the world; thus they are sensual lusts and their pleasures. But the enjoyments of the soul or spirit all flow forth from love to the Lord and from love toward the neighbor, thus they are affections of good and truth and interior satisfactions. These loves with their delights flow in from the Lord and out of heaven by an inner way, which is from above, and affect the interiors; but the former loves with their delights flow in from the flesh and from the world by an outer way, which is from beneath, and affect the exteriors. As far therefore as those two loves of heaven are received and affect man, so far the interiors are opened which are of the soul or spirit and look from the world to heaven; but as far as those two loves of the world are received and affect him, so far the exteriors are opened which are of the body or flesh and look from heaven to the world. As loves flow in and are received, so at the same time also their enjoyments flow in; into the interiors the enjoyments of heaven, into the exteriors the enjoyments of the world, since as was said all enjoyment is of love.

397. Heaven in itself is such that it is full of enjoyments, so that viewed in itself it is nothing but what is blessed and delightful, since the Divine good proceeding from the Divine love of the Lord makes heaven in general and in particular with every one there, and the Divine love is to will the salvation of all and the happiness of all from inmosts and in fulness. Hence it is that whether you say heaven or heavenly joy, it is the same thing.

398. The enjoyments of heaven are ineffable and also

innumerable; but of those innumerable enjoyments not one can be known or believed by him who is in the mere enjoyment of the body or of the flesh, since, as was said above, his interiors look from heaven to the world, thus backward. For he who is wholly in the enjoyment of the body, or of the flesh, or what is the same, in the love of self and of the world, feels nothing of enjoyment except in honor, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate interior enjoyments which are of heaven, that they are not believed to be. For this reason he would wonder greatly if he were only told that there are enjoyments given on the removal of the enjoyments of honor and of gain, and still more if he were told that the enjoyments of heaven succeeding in their place are innumerable, and such that the enjoyments of the body and of the flesh, which are chiefly those of honor and of gain, cannot be compared with them. Hence the reason is plain why it is not known what heavenly joy is.

399. How great the enjoyment of heaven is, may be evident only from this, that it is an enjoyment to all in heaven to communicate their enjoyments and blessings to others; and because all such are in the heavens, it is manifest how immense is the enjoyment of heaven; for, as was shown above (n. 268), in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the Lord and love toward the neighbor. These loves are communicative of their enjoyments. That love to the Lord is such, is because His love is the love of communication of all that He has with all, for He wills the happiness of all. Similar love is in every one of those who love the Lord, because He is in them; hence there is a mutual communication of the enjoyments of angels with one another. That such also is love toward the neighbor, will be seen in what follows. From these things it may be

evident that those loves are communicative of their delights. It is otherwise with the loves of self and of the world. The love of self withdraws and takes away all enjoyment from others and draws it into itself, for it wishes well to itself alone; and the love of the world wishes that what is its neighbor's may be its own. These loves are therefore destructive of the enjoyments of others. If they are communicative, it is for the sake of themselves and not others; in respect to others therefore they are not communicative, but destructive, except so far as the enjoyments of others are with or in themselves. That such is the nature of the loves of self and of the world when they reign, I have often perceived by living experience. Whenever spirits came near who were in those loves while they lived as men in the world, my enjoyment receded and vanished. I was also told that if such only approach any heavenly society, the enjoyment of those who are in the society is diminished, just according to the nearness of their presence; and what is wonderful, those evil spirits are then in their delight. Hence it became evident what is the state of the spirit of such a man in the body, for it is like what it is after separation from the body, namely, that he desires or covets the enjoyments or goods of another, and as far as he obtains them, so far he has enjoyment. From these things it may be seen that the loves of self and of the world are destructive of the joys of heaven, thus totally opposed to heavenly loves, which are communicative.

400. It is however to be known that the enjoyment of those who are in the loves of self and of the world, when they approach any heavenly society, is the enjoyment of their own lust, and thus directly opposed to the enjoyment of heaven; they come into the enjoyment of their lust from the deprivation and removal of heavenly enjoyment with those who are in it. The case is otherwise when there is no deprivation and removal, for then they cannot approach, because as far as they approach, so far they come

into anguish and pain. Hence they seldom dare to come near. This has been given me to know by repeated experience, something of which I would like to add.

Spirits who come from the world into the other life, desire nothing more than to come into heaven; almost all seek to enter, supposing that heaven consists only in being introduced and received. For this reason, in accordance with their desire, they are brought to some society of the lowest heaven; but when those who are in the love of self and of the world approach the first threshold of that heaven, they begin to be distressed and so tortured inwardly that they feel in themselves rather hell than heaven; and so they cast themselves down headlong thence, nor do they rest until they come into the hells among their own. It has often happened also that such spirits have desired to know what heavenly joy is, and when they have heard that it is in the interiors of angels, they have desired that it might be communicated to them, and this also was done; for, what a spirit who is not yet in heaven or in hell desires, is given him, if it conduces to any good purpose. But when the communication was made, they began to be tortured, so much that they did not know how to twist or turn for pain; they were seen to thrust their head down to their feet and cast themselves to the earth and there writhe into coils like serpents, and this by reason of interior torture. Such effect was produced by heavenly enjoyment upon those who were in enjoyments from the love of self and of the world. The reason is that those loves are directly opposed to heavenly enjoyment, and when one opposite acts against another, such pain is produced. And because heavenly enjoyment enters by an inward way, when it flows into the contrary enjoyment it turns the interiors which are in the latter backward, thus into what is opposite to themselves; hence such tortures. That they are opposite is, as was said above, because love to the Lord and love to the neighbor wish to communicate

all their own to others, for this is their enjoyment; and the loves of self and of the world wish to take away from others all that they have, and draw it to themselves; and as far as they can do this, so far they are in their enjoyment. From these things it may also be known whence it is that hell is separated from heaven; for all who are in hell were, when they lived in the world, in the mere enjoyments of the body and of the flesh from the love of self and of the world; but all who are in the heavens were, when they lived in the world, in the enjoyments of the soul and spirit from love to the Lord and love to the neighbor; and because those loves are opposite, therefore also the hells and the heavens are entirely separated, so entirely that a spirit who is in hell dares not even put forth a finger thence, or raise the crown of his head, since however little he does it, he is racked with pain and tormented. This also I have often seen.

401. A man who is in the love of self and of the world, as long as he lives in the body, feels enjoyment from those loves and also in the various pleasures which are from them. But a man who is in love to God and in love toward the neighbor, as long as he lives in the body does not feel manifest enjoyment from these loves and from the good affections which are from them, but only a blessedness that is hardly perceptible, because it is stored up in his interiors, and veiled by the exteriors which are of the body, and dulled by the cares of the world. After death however, the states are entirely changed; the enjoyments of the love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy, corresponding to their unclean pleasures, which, wonderful to tell, are then enjoyable to them. But the obscure enjoyment and almost imperceptible blessedness which had been with those in the world who were in love to God and in love to the neighbor, is then turned into the enjoyment of heaven,

which is in every way perceptible and sensible; for that blessedness, which was stored up and lay hid in their interiors when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit and that was the enjoyment of their spirit.

402. All the enjoyments of heaven are conjoined with uses and are in them, because uses are the goods of love and charity in which angels are; wherefore every one has enjoyments according to his uses, and likewise in such degree as is his affection for use. That all the enjoyments of heaven are enjoyments of use, may be manifest from comparison with the five bodily senses of man. There is given to each sense an enjoyment according to its use; to sight, hearing, smell, taste, and touch, each its own enjoyment; to sight enjoyment from beauty and forms, to hearing from harmonious sounds, to smell from pleasing odors, to taste from fine flavors. The uses which they severally perform are known to those who study them, and more fully to those who are acquainted with correspondences. That sight has such enjoyment is from the use which it performs to the understanding, which is inner sight; that hearing has such enjoyment is from the use which it performs both to the understanding and to the will, by hearkening; that smell has such enjoyment, is from the use which it performs to the brain and also to the lungs; that taste has such enjoyment is from the use which it performs to the stomach, and thence to the whole body, by nourishing it. The enjoyment of marriage, which is a purer and more exquisite enjoyment of touch, exceeds all the rest on account of its use, which is the procreation of the human race and thus of angels of heaven. These delights are in those sensories from an influx of heaven, where every enjoyment is of use and according to use.

403. Some spirits, from an opinion conceived in the world, believed heavenly happiness to consist in an idle life, in which they would be served by others; but they were

told that no happiness ever consists in abstaining from work and depending on this for happiness; in this way every one would wish to have the happiness of others for himself, and when every one would wish for it, no one would have it. Such a life would not be active but idle, in which the faculties would become torpid; when yet it may be known to all that without active life there can be no happiness of life, and that rest from this activity is only for the sake of recreation, that one may return more eager to the activity of his life. Afterward it was shown by many things that angelic life consists in performing the good works of charity, which are uses, and that all the happiness of angels is in use, from use, and according to use. Those who had the idea that heavenly joy consists in living a life of indolence, and of breathing eternal joy in idleness, were suffered to perceive, in order to make them ashamed, what such a life is; and it was perceived that it was very sad, and that all joy thus perishing, after a short time they would loathe and nauseate it.

404. Some spirits who believed themselves better instructed than others, said it was their belief in the world that heavenly joy would consist solely in praising and giving glory to God, and that this would be their active life; but they were told that praising and giving glory to God is not such active life, and that neither has God need of praises and glorification, but His will is that they should perform uses, and thus the good works which are called deeds of charity. They were not however able to have any idea of heavenly joy in the works of charity, but only an idea of servitude; yet angels testified that this joy is most free, because it proceeds from interior affection and is conjoined with ineffable delight.

405. Almost all who come into the other life suppose that hell is alike to every one, and that heaven is alike to every one; when yet in both there are infinite varieties and diversities, and in no case is the hell of one just like that

of another, nor the heaven of one just like the heaven of another; as no one man, spirit or angel, is ever just like another, not even as to the face. When I only thought of two being just alike, or equal, angels expressed horror, saying that every one thing is formed from the harmonious concurrence of many things, and that the one thing is such as that concurrence is; and that thus a whole society of heaven make a one, and that all the societies of heaven together make a one, and this from the Lord alone through love.[a] Uses in the heavens are likewise in all variety and diversity and in no case is the use of one exactly similar and the same with the use of another; thus neither is the happiness of one similar and the same with that of another. Further, the delights of every use are innumerable, and those innumerable delights are in like manner various, but still conjoined together in such order that they mutually regard each other, as the uses of every member, organ, and viscus in the body, and still more as the uses of every vessel and fibre in every member, organ, and viscus; all and each of which are so consociated that they regard their own good in another, and thus in all, and all in each: from this universal and individual regard they act as one.

406. I have spoken at times with spirits who had come recently from the world, about the state of eternal life, saying that it is of importance to know who is the Lord of the kingdom, what sort of government it has and of what form; as nothing is more important for those who come into an-

[a] One thing consists of various things, and hence receives form and quality and perfection according to the quality of harmony and agreement, n. 457, 3241, 8003. There is an infinite variety, and never any one thing the same with another, n. 7236, 9002. In like manner in the heavens, n. 3744, 4005, 7236, 7833, 7836, 9002. Hence all the societies in the heavens, and all the angels in a society, are distinct from each other, because in various good and use, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833. The Divine love of the Lord arranges all into a heavenly form, and conjoins them so that they are as one man, n. 457, 3986, 5598.

other kingdom in the world, than to know who and what the king is, what the government, and other particulars in regard to the kingdom, so is it of still more importance in this kingdom in which they are to live to eternity. They should know therefore that it is the Lord who governs heaven, and also the universe, for He who governs the one governs the other; thus that the kingdom in which they now are is the Lord's, and that the laws of this kingdom are eternal truths, which are all founded in this law — that they should love the Lord above all things, and the neighbor as themselves; and even more than this, if they would be as the angels they must love the neighbor more than themselves. On hearing these things, they could make no reply, because in the life of the body they had heard some such thing but had not believed it, wondering that there should be such love in heaven and that it could be possible for any one to love his neighbor more than himself. But they were informed that every good increases immensely in the other life, and that in the life of the body they cannot go farther than to love the neighbor as themselves, because they are in the concerns of the body; but when these are removed their love becomes more pure and at length angelic love, which is to love the neighbor more than themselves. For there is joy in heaven in doing good to another, and no joy in doing good to self, unless with a view to its becoming another's, and thus for the sake of another: this is to love the neighbor more than themselves. That such love can be given, may be manifest, it was said, in the world, from the marriage love of some who have suffered death rather than that any injury should be done to their consorts; from the love of parents toward their children, since a mother would rather suffer hunger than see her child in want of food; from sincere friendship, in which one friend will expose himself to perils for another; and even from polite and pretended friendship, that wishes to emulate what is sincere, offering the better things to those

to whom it professes to wish well, and bearing such goodwill in the mouth, though not in the heart; lastly, from the nature of love, which is such that its joy is to serve others, not for its own sake but for theirs. But these things could not be comprehended by those who loved themselves more than others, and who in the life of the body had been greedy of gain; least of all by the avaricious.

407. A certain one who in the life of the body had been in power over others, retained also in the other life the desire to rule; but he was told that he was in another kingdom which is eternal, that his rule on earth was dead, and that in the kingdom of heaven no one is esteemed except according to what he has good and true, and according to the mercy of the Lord in which he is from his life in the world; also that it is in this kingdom as on earth, where men are esteemed for their wealth and for their favor with the prince, wealth here being good and truth, and favor with the prince being the mercy in which man is with the Lord according to his life in the world. If on the contrary he wishes to rule, he is a rebel, since he is in the kingdom of another. On hearing these things he was ashamed.

408. I have spoken with spirits who supposed heaven and heavenly joy to consist in this, that they should be great. But they were told that in heaven he is greatest who is least, for he is called least who has no power and wisdom, and wishes to have no power and wisdom from himself, but from the Lord; and he who is least in such a sense, has greatest happiness; and because he has greatest happiness, it thence follows that he is greatest; for thus from the Lord he has all power and excels all in wisdom; and what is it to be greatest, unless to be most happy? for to be most happy is what the powerful seek by power and the rich by riches. It was further said that heaven does not consist in desiring to be least with a view to be greatest, for that would be to aspire and covet to be greatest; but it consists in willing from the heart the good of others

more than of self, and in serving others for the sake of their happiness, from no desire for recompense, but from love.

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of angels, and hence in every thing of their thought and affection, and from this in every thing of speech and in every thing of action. It is as if the interiors were fully open and set free to receive delight and blessedness, which is dispersed into each of the fibres, and thus through the whole. The perception and sensation of this joy is such as cannot be described, for commencing from the inmosts, it flows into every particular derived from them, propagating itself always with increase toward the exteriors. Good spirits who are not yet in that joy, because not yet raised up into heaven, when they perceive it from an angel by the sphere of his love, are filled with such enjoyment that they come as it were into a pleasant swoon. This sometimes occurs with those who desire to know what heavenly joy is.

410. When certain spirits desired to know what heavenly joy is, it was granted them to perceive it to that degree that they could bear it no longer; but still it was not angelic joy, scarcely in the least degree — as was given me to perceive by communication — but so slight as to be almost cold, and yet they called it most heavenly, because it was inmost joy to them. From this it was evident, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely reaches to the lowest or middle joy of another; also that when any one receives his own inmost joy, he is in his heavenly joy, and cannot endure what is still more interior, which becomes painful to him.

411. Certain spirits, not evil, sank into quiescence, as into sleep, and thus as to the interiors of their mind were taken up into heaven; for spirits, before their interiors are opened, can be taken up into heaven and be instructed as to the happiness of those who are there. I saw that they

were thus quiescent for half an hour, and afterward relapsed into the exteriors in which they were before, and then again into the recollection of what they had seen. They said that they had been among angels in heaven and had there seen and perceived amazing things, all resplendent as from gold, silver, and precious stones, in exquisite forms, wonderfully varied; and that angels were not delighted with the outward things themselves, but with the things they represented, which were Divine, ineffable, and of infinite wisdom, and that these were their joy — besides innumerable other things which could not be expressed in human languages, not even as to a ten-thousandth part, nor fall into ideas in which there is any thing material.

412. Almost all who come into the other life are ignorant of the nature of heavenly blessedness and happiness, because they do not know anything about internal joy, having no perception of it but what they conceive from corporeal and worldly gladness and joy; and so what they are ignorant of they suppose to be nothing, when yet corporeal and worldly joys are of no account in comparison. The well disposed, therefore, who do not know what heavenly joy is, in order that they may know and understand what it is, are taken first to paradisal scenes, which exceed every idea of the imagination. Then they think that they have come into the heavenly paradise, but they are taught that this is not real heavenly happiness; and so it is given them to know interior states of joy perceptible to their inmost. Then they are brought into a state of peace even to their inmost, when they confess that nothing of it is at all expressible or conceivable; finally they are brought into a state of innocence, even to their inmost sense. From this it is given them to know what real spiritual and heavenly good is.

413. But that I might know the nature and quality of heaven and heavenly joy, it has been often and for a long time granted me by the Lord to perceive the enjoyments

of heavenly joys; in consequence of which I am enabled to know them from living experience, but can never describe them; yet something shall be said, in order that some idea of them may be had. Heavenly joy is an affection of innumerable enjoyments and joys, which together present something general, in which general thing, or general affection, are harmonies of innumerable affections, which do not come to perception distinctly, but obscurely, because the perception is most general. Still it has been given to perceive that innumerable things are in it, in such order as can never be described; those innumerable things being such as flow from the order of heaven. Such is the order in all things even the least of the affection, which are presented and perceived only as one most general thing, according to the capacity of him who is the subject. In a word, infinite joys arranged in most orderly form are in every general affection; and there is not one but is living and affecting, and indeed all of them from the inmosts, for from inmosts heavenly joys proceed. It has been perceived also that the joy and delight come as from the heart, diffusing itself most softly through all the inmost fibres, and from these into the bundles of fibres, with such an inmost sense of enjoyment that the fibre is as it were nothing but joy and delight, and every capacity of perception and sensation thereby in like manner living from happiness. The joy of bodily pleasures, compared with these joys, is as a gross and pungent dust compared with a pure and most gentle aura. I have observed that when I wished to transfer all my enjoyment into another, a more interior and fuller enjoyment than the former continually flowed in, in its place, and the more I wished this, the more flowed in; and I perceived that this was from the Lord.

414. Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more joyful and happy, and this to eternity, with increase according to the progressions

and degrees of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbor, and in happy marriage love with a husband, with the succession of years come more and more into the flower of youth and early womanhood, and into beauty which exceeds all idea of beauty ever perceivable by our sight and amazes those who behold it. Goodness and charity is what forms and presents in them its own likeness, causing the joy and beauty of charity to shine forth from every, even the least line of the face, so that they are forms of charity itself. The form of charity, which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed; and this in such a manner, that the whole angel, especially the face, is as it were charity, which plainly appears to view and is clearly perceived. This form when beheld is beauty unspeakable, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. Those who have lived in love to the Lord and in charity toward the neighbor, become such forms or such beauties in the other life. All angels are such forms, with innumerable variety; and of these is heaven.

THE IMMENSITY OF HEAVEN.

415. That the heaven of the Lord is immense, may be evident from many things which have been said and shown in the foregoing chapters, especially from this, that heaven is of the human race (n. 311–317), and not only of those who are born within the church, but also of those who are born out of it (n. 318–328); thus of all from the first beginning of this earth who have lived in good. How great a multitude of men there is in this whole world, may be concluded by every one who knows any thing about the divisions, the regions, and kingdoms of the earth. Whoever

goes into a calculation will find that several thousands of men depart from it every day, thus within a year several myriads, if not millions; and this from the earliest times, since which some thousands of years have elapsed. All of these men after death have come and are constantly coming into the other world, which is called the spiritual world. But how many of these have become and are becoming angels of heaven, cannot be told. This has been told me, that in ancient times very many became angels, because then men thought more interiorly and more spiritually, and hence were in heavenly affection; but that in the following ages not so many, because man in the process of time became more external and began to think more naturally, and so to be in earthly affection. From these things it may be evident in the first place, that the heaven from the inhabitants only of this earth is great.

416. That the heaven of the Lord is immense, may be evident from this alone, that all children, whether born within the church or without, are adopted by the Lord and become angels, the number of whom amounts to a fourth or fifth part of the whole human race on earth. That every little child, wherever born, whether within or without the church, whether of pious or of impious parents, is received at death by the Lord and educated in heaven, and according to Divine order is taught and imbued with affections for good and by them with knowledges of truth, and afterward as he is perfected in intelligence and wisdom is introduced into heaven and becomes an angel, may be seen above (n. 329–345). It may therefore be concluded how great a multitude of angels of heaven has come to exist, from the first creation to the present time, from these children alone.

417. How immense the heaven of the Lord is, may also be evident from this, that all the planets visible to the eye in our solar system are earths, and moreover that there are innumerable ones in the universe, and all full of inhabi-

tants. These have been treated of in a small work upon those earths, from which I will quote the following passage:

"That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for it is granted to every one there who from the love of truth and of use desires it, to speak with spirits of other earths, and to be confirmed thereby in regard to a plurality of worlds, and to be informed that the human race is not only from one earth, but from innumerable ones. I have spoken several times with spirits of our earth on this subject, and it was said that any intelligent person may know, from many things with which he is acquainted, that there are many earths and men upon them; for it may be concluded from reason that such large masses as the planets are, some of which exceed this earth in magnitude, are not empty masses and created only to be borne and moved round the sun, and to shine with their scanty light for one earth, but must have a more important use. He who believes, as every one must believe, that the Divine created the universe for no other end than that the human race might exist, and thence heaven — since the human race is the seminary of heaven — cannot but believe that wherever there is an earth there must be men. That the planets visible to our eyes, because within the boundaries of our solar system, are earths, may be manifest from this, that they are bodies of earthy matter, because they reflect the sun's light; and when viewed through telescopes they do not appear as stars sparkling from flame, but as earths varied with darker portions; also from this, that like our earth they are borne around the sun and proceed in the path of the zodiac, thus making years and seasons of the year, spring, summer, autumn, and winter; they also rotate on their axis, like our earth, making days and times of the day, morning, midday, evening, and night; and moreover some of them have moons, called satellites, that revolve around their earth at stated times, as the moon around ours; and that the planet

Saturn, because it is at a greater distance from the sun, has also a large luminous belt, which gives much reflected light to that earth. Who that knows these things and thinks from reason, can ever say that these planets are empty bodies? Moreover I have spoken with spirits on this point, that it might be believed by man that in the universe there are more earths than one from the fact that the starry heaven is so immense, and the stars there so innumerable; each of which in its place or in its system is a sun, resembling our sun, though of various magnitude. He who duly weighs the subject, must conclude that such an immense whole cannot but be a means to an end, which is the ultimate end of creation; and this end is a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, or the heaven illumined by so innumerable stars, which are so many suns, is only a means that earths may exist, and men upon them, from whom is the heavenly kingdom. From all this a rational man must needs conclude that so immense a means to so great an end, was not made for the human race of only one earth. What would this be for the Divine, which is Infinite, to which thousands, even myriads of earths, and all full of inhabitants, would be little, and scarce any thing? There are spirits whose only study is to acquire to themselves knowledges, because these are all their delight. On this account they are allowed to wander about, and even to pass out of our solar system into other systems, for the acquisition of knowledge. These spirits, who are from the planet Mercury, said that there are earths with inhabitants not only in this solar world, but also beyond it, in the starry heaven, to an immense number. A calculation has been made that if there were a million of earths in the universe, and on every earth men to the number of three hundred millions, and two hundred generations within six thousand years, and a space of three cubic ells were allowed to every man or spirit, the number of so many men or spirits col-

lected into one sum would not fill the space of this earth, and scarcely more than the space of one of the satellites about the planets — a space in the universe so small as to be almost invisible, since a satellite can scarcely be seen by the naked eye. What is this for the Creator of the universe, to whom it would not be enough, if the whole universe were filled, since He is infinite? I have spoken on this subject with angels, who said that they had a similar idea of the fewness of the human race in respect to the infinity of the Creator, but that still they do not think from spaces, but from states, and that, according to their idea, earths to the amount of as many myriads as could possibly be conceived, would still be nothing at all to the Lord."

Respecting the earths in the universe, with their inhabitants and the spirits and angels from them, see in the above-mentioned little work; in which the things related have been revealed and shown to me to the intent that it may be known that the heaven of the Lord is immense, and that it is all from the human race; also that our Lord is every where acknowledged as the God of heaven and earth.

418. That the heaven of the Lord is immense may also be manifest from this, that heaven in the whole complex represents One Man, and also corresponds to all and each of the things in man, and that this correspondence can never be filled, since it is not only a correspondence with each of the members, organs, and viscera of the body in general, but also in every least particular with all and each of the little viscera and little organs which are within them, and even with each vessel and fibre; and not only with them, but also with the organic substances which interiorly receive the influx of heaven, from which man has interior activities serving the operations of his mind; for whatever exists interiorly in man, exists in forms, which are substances, since what does not exist in substances as its subjects, is nothing. Of all these things there is correspondence with heaven, as may be evident from the chapter

treating of the correspondence of all things of heaven with all things of man (n. 87–102). This correspondence can never be filled; because the more numerous the angelic consociations which correspond to each member, the more perfect heaven becomes; for all perfection in the heavens increases with increase of number, and this for the reason that all there have one end, and all look unanimously to that end. This end is the common good, and when this reigns, there is also from the common good, good to each one, and from the good of each there is good to the whole community. This is so for the reason that the Lord turns all in heaven to Himself (see above, n. 123), and thereby makes them to be one in Himself. That the unanimity and concord of many, especially from such an origin, and in such bond, produces perfection, every one may see clearly from reason at all enlightened.

419. It has also been given me to see the extent of heaven which is inhabited, and also what is not inhabited; and I saw that the extent of heaven not inhabited was so great that it could not be filled to eternity, even if many myriads of earths were given, and as great a multitude of men in each earth as there are in ours — on which subject also, see the small work on the Earths in the Universe (n. 168).

420. That heaven is not immense, but small, some infer from certain passages in the Word understood according to the sense of its letter, as from those where it is said that only the poor are received into heaven, and only the elect; also only those who are within the church, and not those who are out of it, and those only for whom the Lord intercedes; that heaven is closed when it is filled, and that this time is predetermined. But they do not know that heaven is never closed and that there is not any time predetermined, nor any limit of number; and that those are called the elect who are in the life of good and truth,[a] and that

[a] They are the elect who are in the life of good and truth, n. 3755,

they are called poor who are not in the knowledges of good and truth and still desire them, who from that desire are also called hungry.[b] Those who have conceived an idea of the small extent of heaven from the Word not understood, do not know but that heaven is in one place, where all are gathered together; when yet heaven consists of innumerable societies (see above, n. 41–50). They do not know also but that heaven is granted to every one from immediate mercy, and thus that there is admission and reception only from favor; neither do they understand that the Lord from mercy leads every one who receives Him, and that he receives Him who lives according to the laws of Divine order, which are the precepts of love and of faith, and that to be thus led by the Lord, from infancy to the last period of life in the world, and afterward to eternity, is the mercy which is meant. Let them know, therefore, that every man is born for heaven, and that he is received who receives heaven in himself in the world, and he is excluded who does not receive it.

3900. There is not any election and reception into heaven from mercy, as is understood, but according to life, n. 5057, 5058. Immediate mercy of the Lord is not given, but mediate, that is, to those who live according to His precepts, whom from mercy He leads continually in the world, and afterward to eternity, n. 8700, 10659.

[b] By the poor, in the Word, are meant those who are spiritually poor, that is, who are in ignorance of truth and yet desire to be instructed, n. 9209, 9253, 10227. They are said to hunger and thirst, which is to desire the knowledges of good and of truth, by which there is introduction into the church and heaven, n. 4958, 10227.

THE WORLD OF SPIRITS AND MAN'S STATE AFTER DEATH.

WHAT THE WORLD OF SPIRITS IS.

421. THE world of spirits is not heaven, nor is it hell, but it is the middle place or state between the two; for it is the place into which man first comes after death, and from which after his appointed time he is, according to his life in the world, either elevated into heaven or cast into hell.

422. The world of spirits is the middle place between heaven and hell, and also it is the middle state of man after death. That it is the middle place was manifest to me from this, that the hells are beneath and the heavens above; and that it is the middle state, from this, that man so long as he is there is not yet in heaven nor in hell. The state of heaven in man is the conjunction of good and truth in him, and the state of hell is the conjunction of evil and falsity in him. When in a man-spirit good is conjoined to truth, then he comes into heaven, because, as was said, that conjunction is heaven in him; but when in a man-spirit evil is conjoined with falsity, then he comes into hell, because that conjunction is hell in him. This conjunction is effected in the world of spirits, since man is then in a middle state. It is the same thing whether you say the conjunction of the understanding and the will, or the conjunction of truth and good.

423. First, something is here to be said of the conjunc-

tion of the understanding and the will, and of its being the same with the conjunction of good and truth, since that conjunction is effected in the world of spirits. Man has an understanding and he has a will; the understanding receives truths and is formed from them, and the will receives goods and is formed from them; whatever therefore a man understands and thinks from his understanding, he calls true, and whatever a man wills and thinks from his will, he calls good. Man can think from the understanding and from this perceive what is true, as also what is good; yet he does not think it from the will, unless he wills it and does it; when he wills it and from willing does it, then it is both in the understanding and in the will, consequently in the man. For the understanding alone does not make a man, nor the will alone, but the understanding and will together; wherefore that which is in both, is in the man and is appropriated to him. That which is only in the understanding, is indeed with a man, but not in him; it is only a thing of his memory, and a thing of knowledge in the memory, of which he can think when he is not in himself, but out of himself with others; thus of which he can speak and reason, and according to which also he can feign affections and gestures.

424. That man can think from the understanding and not at the same time from the will, is provided in order that he may be capable of being reformed; for man is reformed by means of truths, and truths, as already said, are of the understanding. For man is born into every evil as to the will, and hence of himself he does not will good to any one, but to himself alone; and he who wills good to himself alone, is delighted with misfortunes that happen to others, especially when to his own advantage; for he wishes to get to himself the goods of all others, whether honors or riches, and so far as he can do this, he rejoices in himself. In order that this will may be amended and reformed, it is given to man to be able to understand truths,

and by them to subdue the affections of evil which spring from the will. From this it is that man can think truths from the understanding, and also speak them and do them; while yet he cannot think them from the will until he is such that he wills them and does them from himself, that is, from the heart. When a man is such, then what he thinks from the understanding is of his faith, and what he thinks from the will is of his love; therefore with him faith and love then conjoin themselves, like the understanding and the will.

425. As far, therefore, as truths of the understanding are conjoined to goods of the will, thus as far as a man wills truths and so does them, so far he has heaven in himself, since, as was said above, the conjunction of good and truth is heaven. On the other hand, as far as falsities of the understanding are conjoined to evils of the will, so far man has hell in himself, because the conjunction of falsity and evil is hell. But as far as truths of the understanding are not conjoined to goods of the will, so far man is in a middle state. Almost every man at this day is in such a state that he knows truths, and from knowledge and also from understanding thinks them, and either does much of them or little of them, or does nothing of them, or acts contrary to them from the love of evil and consequent faith of what is false. Therefore in order that he may have either heaven or hell, he is after death first brought into the world of spirits, and there a conjunction of good and truth is effected with those who are to be elevated into heaven, and a conjunction of evil and falsity with those who are to be cast into hell. For it is not permitted to any one, in heaven or in hell, to have a divided mind, that is, to understand one thing and to will another; but to understand what he wills, and to will what he understands. In heaven then, he who wills good, will understand truth, and in hell he who wills evil, will understand what is false. Therefore with the good falsities are there removed and truths are given agreeable

and conformable to their good, and with the evil truths are removed and falsities are given agreeable and conformable to their evil. From these things it is manifest what the world of spirits is.

426. In the world of spirits there are vast numbers, because the first meeting of all is there, and all are there explored and prepared. There is no fixed term for their continuance there; some only enter that world and are presently either taken away into heaven or cast down into hell; some remain there only for weeks, some for several years, but not more than thirty. The difference of time depends on the correspondence and want of correspondence of the interiors and exteriors in man. But how a man in that world is brought from one state into another and prepared, will be told in what follows.

427. Men after death as soon as they come into the world of spirits, are clearly distinguished by the Lord; the evil are at once attached to the infernal society in which they were in the world as to their ruling love; and the good are at once attached to the heavenly society in which they were in the world as to love, charity, and faith. But though they are thus divided, still they who have been friends and acquaintances in the life of the body, all meet and converse together, when they desire it, especially wives and husbands and brothers and sisters. I have seen a father speak with six sons and recognize them and I have seen many others with their relatives and friends, who, however, because they were of diverse dispositions, from their life in the world, were soon separated. But when they have come from the world of spirits into heaven, or into hell, they then see each other no more, nor know each other, unless they are of a similar disposition, from similar love. The reason that they see each other in the world of spirits, and not in heaven and hell, is that those who are in the world of spirits are brought into states similar to those which they had in the life of the body, one after another; but afterward all are brought into

a constant state like that of their ruling love, in which one knows another only from similarity of love; for, as was shown above (n. 41–50), similarity conjoins and dissimilarity disjoins.

428. The world of spirits, as it is the middle state between heaven and hell with man, is also the middle place; beneath are the hells, and above are the heavens. All the hells are closed to that world; they are open only through holes and clefts, as of rocks, and through wide openings which are guarded, to prevent any one from coming out except by permission. This permission is granted when there is any urgent necessity—of which hereafter. Heaven also is enclosed on all sides, nor is there a passage open to any heavenly society, except by a narrow way, the entrance of which is also guarded. Those outlets and these entrances are what are called in the Word the gates and doors of hell and of heaven.

429. The world of spirits appears as a valley between mountains and rocks, with here and there windings and elevations. The gates and doors to the heavenly societies are not seen, except by those who are prepared for heaven, nor are they found by others; to every society there is one entrance from the world of spirits, and then one way, branching in the ascent into several. Neither are the gates and doors to the hells seen, except by those who are about to enter, to whom they are then opened; and when they are opened, there appear caverns dusky and as if sooty, tending obliquely downward to the deep, where again there are many doors. Through those caverns are exhaled nauseous and fetid stenches which good spirits flee from, because they have an aversion to them, but which evil spirits seek for, because they are their delight; for as every one in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds. In this they may be compared with rapacious birds and beasts, as ravens, wolves, and swine, which fly

and run to carrion and dunghills when they perceive their stench. I heard a certain one crying out aloud, as from inward torture, when a breath from heaven struck him; and afterward tranquil and glad when the exhalation from hell reached him.

430. There are also with every man two gates, one of which leads to hell, and is opened to evils and falsities therefrom; the other leads to heaven, and is opened to goods and truths therefrom. The gate of hell is opened to those who are in evil and its falsity, and only through chinks from above something of light from heaven flows in, by which inflowing a man is able to think, to reason, and to speak; but the gate of heaven is opened to those who are in good and its truth. For there are two ways which lead to the rational mind of man; a superior or internal way, through which good and truth from the Lord enters, and an inferior or external way, through which what is evil and false enters from hell; in the middle is the rational mind itself, to which the ways tend. Hence as far as light from heaven is admitted, so far man is rational, but as far as it is not admitted, so far he is not rational, however he may appear to himself. These things are said that it may also be known what correspondence man has with heaven and with hell. His rational mind while it is being formed, corresponds to the world of spirits; what is above it corresponds to heaven and what is below to hell. What is above it is opened, and what is below it is closed to the influx of evil and the false, with those who are being prepared for heaven; but what is below it is opened, and what is above it is closed to the influx of good and truth, with those who are being prepared for hell. Hence the latter cannot look otherwise than below themselves, that is, to hell, and the former cannot look otherwise than above themselves, that is, to heaven. To look above themselves is to look to the Lord, because He is the common centre to which all things of heaven look, but to look below themselves is to look

back from the Lord to the opposite centre, to which all things of hell look and tend (see above, n. 123, 124).

431. Those who are in the world of spirits are meant in the preceding pages by spirits, where they are mentioned, and by angels, those who are in heaven.

EVERY MAN IS A SPIRIT AS TO HIS INTERIORS.

432. Whoever duly considers the subject, may know that the body does not think, because it is material, but that the soul thinks, because it is spiritual. The soul of man — upon the immortality of which many have written — is his spirit, for this is immortal in all particulars. This also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual and lives spiritually, which is to think and to will. All the rational life, therefore, which appears in the body is of the soul, and nothing of the body; for the body, as said above, is material, and that which is material, belonging to the body, is added and almost as it were adjoined to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, of which all things are material and in themselves devoid of life. And since what is material does not live, but only what is spiritual, it may be evident that whatever lives in man is his spirit, and that the body only serves it, just as what is instrumental serves a moving living force. It is said indeed of an instrument that it acts, moves, or strikes; but to believe that this is of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

433. Since every thing which lives in the body, and from life acts and feels, is solely of the spirit, and nothing of the body, it follows that the spirit is the man himself; or, what is the same thing, that a man viewed in himself is a spirit, and also in like form; for whatever lives and feels in man,

is of his spirit, and every thing in man, from the head to the sole of his foot, lives and feels. Hence it is that when the body is separated from its spirit, which is called dying, the man remains still a man, and lives. I have heard from heaven that some who die, when they lie upon the bier, before they are raised up, think even in their cold body, nor do they know otherwise than that they still live, but with the difference that they cannot move a particle of matter belonging to the body.

434. Man cannot think and will unless there be a subject, which is substance, from which and in which he thinks and wills; whatever is supposed to exist without a substantial subject, is nothing. This may be known from the fact that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; sight and hearing without these organs are nothing, nor do they exist. So also with thought, which is inner sight, and perception, which is inner hearing; unless they were in and from substances that are organic forms and subjects of the faculties, they would not exist at all. From these things it may be evident that the spirit of man is equally in a form, and that it is in the human form, and that it enjoys sensories and senses as well when separated from the body as when it was in it, and that all of the life of the eye, and all of the life of the ear, in a word, all of the life of sense which man has, is not of his body, but of his spirit in these organs and in their minutest particulars. Hence it is that spirits see, hear, and feel as well as men; not however, in the natural world, after being loosed from the body, but in the spiritual. The natural sensation which the spirit had when it was in the body, was through the material part that was added to it; but still it then had spiritual sensation at the same time, in thinking and willing.

435. These things are said for the sake of convincing the rational man that man viewed in himself is a spirit, and that the corporeal part added to the spirit for the sake of

services in the natural and material world, is not the man, but only an instrument for the use of his spirit. But confirmations from experience are better, since the deductions of reason are not comprehended by many, and with those who have confirmed themselves in the contrary, are turned into matters of doubt by reasonings from the fallacies of the senses. Those who have confirmed themselves in the contrary of man's being a spirit, are accustomed to think that beasts live and feel like men, and thus that they also have something spiritual, like what man has, and yet it dies with the body. But the spiritual of beasts is not such as the spiritual of man is; for man has, and beasts have not, an inmost, into which the Divine flows and elevates to Itself, and by it conjoins to Itself. Hence man and not beasts can think about God and about the Divine things of heaven and the church, and love God from them and in them, and thus be conjoined to Him; and whatever can be conjoined to the Divine cannot be dissipated; but whatever cannot be conjoined to the Divine, is dissipated. The inmost, which man has above beasts, was treated of above (n. 39), and what was then said will here be repeated, because it is of importance to dissipate the fallacies conceived from this error by many who, from want of knowledge and trained intellect, cannot form rational conclusions on the subject. The words are these:

"In conclusion may be stated a hidden fact about the angels of the three heavens, which has not hitherto come into any one's mind, for want of understanding of degrees, namely, that with every angel, and also with every man, there is an inmost or highest degree, or an inmost and highest something, into which the Lord's Divine first or proximately flows, and from which it disposes the other interiors that follow in him according to the degrees of order. This inmost or highest degree may be called the Lord's entrance to the angel and to the man, and His veriest dwelling-place with them. By means of this inmost

or highest degree man is man, and is distinguished from brute animals, which have it not. Hence it is that man, otherwise than animals, can be elevated as to all his interiors, which are of his mind and disposition, by the Lord to Himself; can believe in Him, be affected with love to Him, and thus behold Him; and can receive intelligence and wisdom, and speak from reason. It is from this cause that he lives to eternity. But what is disposed and provided by the Lord in this inmost degree, does not flow manifestly into the perception of any angel, since it is above his thought and transcends his wisdom."

436. That man is a spirit as to his interiors, has been given me to know by much experience, which if I should adduce all of it would, so to speak, fill volumes. I have spoken with spirits as a spirit, and I have spoken with them as a man in the body; and when I spoke with them as a spirit, they knew no otherwise than that I myself was a spirit, and also in a human form as they were. My interiors so appeared before them, since when I spoke as a spirit my material body was not seen.

437. That man as to his interiors is a spirit, may be evident from this, that after the body is separated, which takes place when he dies, still man lives afterward as before. That I might be confirmed in this, it has been given me to speak with almost all whom I had ever known in their life in the body; with some for hours, with some for weeks and months, and with some for years, and this principally in order that I might be confirmed, and that I might testify.

438. To the above may be added that every man, even while he lives in the body, is as to his spirit in society with spirits, though he does not know it; a good man through them in an angelic society, and an evil man in an infernal society; and into the same society he comes after death. This has been frequently said and shown to those who after death have come among spirits. A man is not indeed seen in that society as a spirit when he lives in the world, be-

cause he then thinks naturally; but those who think abstractly from the body, because then in the spirit, are sometimes seen in their society; and when seen they are easily distinguished from the spirits there, for they go about meditating, are silent, and do not look at others, appearing not to see them; and as soon as any spirit speaks to them, they vanish.

439. That it may be illustrated that a man as to his interiors is a spirit, I will relate from experience how the case is when a man is withdrawn from the body, and how it is when he is carried away by the spirit to another place.

440. As to being withdrawn from the body, the case is this. The man is brought into a state which is midway between sleep and wakefulness, and when he is in this state he cannot know any otherwise than that he is wide awake; all the senses are as wakeful as in the highest wakefulness of the body, both sight and hearing and what is wonderful, the sense of touch, which is then more exquisite than it ever can be when the body is awake. In this state also spirits and angels have been seen to the very life, likewise heard and what is wonderful, touched; and then scarce any thing of the body intervened. This is the state which is called being withdrawn from the body, and not knowing whether one is in the body or out of it. I have been let into this state only three or four times, that I might just know what it is, and at the same time that spirits and angels enjoy every sense, and man also as to his spirit when withdrawn from the body.

441. As to being carried away by the spirit to another place, it has been shown me by living experience what it is, and how it is done; but this only two or three times: a single instance I will relate. Walking through the streets of a city and through fields, and being at the same time engaged in conversation with spirits, I knew no otherwise than that I was awake and with my usual sight, thus walking without stumbling; and all the while I was in vision, seeing

groves, rivers, palaces, houses, men, and so forth. But after walking in this way for hours, suddenly I saw with my bodily eyes and observed that I was in another place. Being greatly astonished at this, I perceived that I had been in a similar state with those of whom it is said, that they were led away by the spirit into another place. For in this state the way is not attended to, though it be of many miles; neither is time reflected on, though it be of many hours or days; neither is any fatigue perceived; and the man is led unerringly through ways of which he himself is ignorant, even to the appointed place.

442. But these two states of man, which are his states when he is in his interiors, or what is the same, when he is in the spirit, are extraordinary, and were shown to me only that I might know what they are, because they are known within the church. To speak with spirits, however, and to be with them as one of them, has been granted to me even in full wakefulness of the body, and this now for many years.

443. That man as to his interiors is a spirit, may be further confirmed from what was said and shown above (n. 311–317), where it was shown that heaven and hell are from the human race.

444. By man's being a spirit as to the interiors, is meant as to the things which are of his thought and will, since they are the interiors themselves which cause man to be man, and such a man as he is as to these interiors.

MAN'S RESUSCITATION FROM THE DEAD, AND ENTRANCE INTO ETERNAL LIFE.

445. When the body is no longer able to discharge its functions in the natural world, corresponding to the thoughts and affections of its spirit which it has from the spiritual world, then man is said to die. This takes place when the

breathing of the lungs and beating of the heart cease; yet the man does not die, but is only separated from the bodily part which he had for use in the world, and the man himself lives. It is said that the man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought with affection makes man. From this it is plain that man when he dies, only passes from one world into another. Hence it is that death, in the Word, in its internal sense signifies resurrection and continuation of life.[a]

446. There is inmost communication of the spirit with the breathing and with the beating of the heart, of its thought with the breathing, and of its affection of love with the heart;[b] when therefore these two motions cease in the body, there is thereupon a separation. These two motions, the breathing of the lungs, and the beating of the heart, are the very bonds, which being broken, the spirit is left to itself, and the body, being then without the life of its spirit, grows cold and begins to decay. That there is inmost communication of the spirit of man with the respiration and with the heart, is because all the vital motions depend on these, not only in general, but also in every part.[c]

447. The spirit of man, after the separation, remains a little while in the body, but not longer than till the total

[a] Death in the Word signifies resurrection, since when man dies his life is still continued, n. 3498, 3505, 4618, 4621, 6036, 6221.

[b] The heart corresponds to the will, thus likewise to the affection which is of love, and the respiration of the lungs corresponds to understanding, thus to thought, n. 3888. Heart in the Word hence signifies the will and love, n. 7542, 9050, 10336; and soul signifies understanding, faith, and truth; hence from the soul and from the heart signifies from the understanding, faith, and truth, and from the will, love, and good, n. 2930, 9050. The correspondence of the heart and lungs with the Greatest Man or heaven, n. 3883–95.

[c] The pulse of the heart and the respiration of the lungs reign in the body throughout, and flow in mutually into every part, n. 3887, 3889, 3890.

cessation of the heart's action, which takes place with variety according to the condition of disease from which man dies; for the motion of the heart with some continues a long while, and with some not long. As soon as this motion ceases, the man is raised again; but this is done by the Lord alone. By being raised again is meant the drawing forth of man's spirit from the body, and its introduction into the spiritual world, which is commonly called the resurrection. The reason why man's spirit is not separated from the body before the motion of the heart has ceased, is that the heart corresponds to the affection of love, which is the very life of man—for from love every one has vital heat[d]—and so as long as this conjunction continues, there is correspondence and thereby the life of the spirit in the body.

448. How man is raised again has not only been told me, but also shown by living experience. The actual experience was given me in order that I might fully know how it is.

449. I was brought into a state of insensibility as to the bodily senses, thus almost into the state of the dying; yet the interior life with thought remaining entire, so that I perceived and retained in memory the things which occurred, and which occur to those who are raised from the dead. I perceived that the respiration of the body was almost taken away, the interior respiration of the spirit remaining, connected with a slight and tacit respiration of the body. Then there was first given communication as to the pulse of the heart with the celestial kingdom, since that kingdom corresponds to the heart in man.[e] Angels from it were also seen, some at a distance, and two near the head,

[d] Love is the esse of the life of man, n. 5002. Love is spiritual heat, and hence the very vital itself of man, n. 1589, 2146, 3338, 4906, 7081–86, 9954, 10740. Affection is love continuous, n. 3938.

[e] The heart corresponds to the Lord's celestial kingdom, but the lungs to the spiritual kingdom, n. 3635, 3886, 3887.

at which they were seated. Thus all my own affection was taken away, but still there remained thought and perception. I was in this state for some hours. Then the spirits who were around me withdrew, thinking that I was dead; there was also perceived an aromatic odor, as of an embalmed body, for when the celestial angels are present, what is of death is perceived as aromatic, and when spirits perceive this they cannot approach; thus also evil spirits are kept away from man's spirit when he is first introduced into eternal life. The angels who were seated at the head were silent, only communicating their thoughts with mine, and when these are received, the angels know that the spirit is in such a state that it can be drawn forth from the body. The communication of their thoughts was made by looking into my face, for in this way communication of the thoughts is made in heaven. Because thought and perception remained to me, in order that I might know and remember what took place, I perceived that the angels first wanted to know what my thought was, whether like the thought of those who die, which is usually about eternal life; and that they wished to keep my mind in that thought. It was afterward told me that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts which are from its common or ruling affection in the world. Especially it was given to perceive, and also to feel, that there was a pulling and drawing forth, as it were, of the interiors of my mind, thus of my spirit, from the body; and it was said that this was from the Lord and that thereby is resurrection.

450. When the celestial angels are with one who is raised again, they do not leave him, because they love every one; but when his spirit is such that he can not be longer in company with celestial angels, he desires to depart from them; and when this is the case, angels come from the Lord's spiritual kingdom, by whom is given to him the use of light; for before he saw nothing, but only thought. It

was also shown how this is done. The angels seemed as it were to roll off a coat of the left eye toward the bridge of the nose, that the eye might be opened and be enabled to see; to the spirit it seems to be really so done, but it is an appearance. When the coat seems to have been rolled off, some light is seen, but dimly, as when a man at first waking sees light through the eye-lids. This dim light appeared to me of heavenly hue, but afterward I was told that it is seen with some variety. Then something is felt to be rolled off softly from the face, and when this is done, spiritual thought is induced. The rolling off from the face is also an appearance, for by it is represented that the spirit comes from natural thought into spiritual thought. The angels are extremely cautious lest any idea should come from the person who is being raised but what savors of love; and they then tell him that he is a spirit. The spiritual angels, after the use of light has been given, perform for the new spirit all the services which he can ever desire in that state, and instruct him in regard to the things of another life, but only so far as he can comprehend. If however he is not such as to be willing to be instructed, the spirit then desires to depart from the company of the angels. The angels do not indeed leave him, but he separates himself from them; for angels love every one, and desire nothing more than to perform kind services, to instruct, and to introduce into heaven; in this is their highest delight. When the spirit thus separates himself, he is received by good spirits, and when he is in their company also, all kind services are performed for him; but if his life in the world had been such that he could not be in the company of the good, then he wishes to remove also from them; and this even until he associates himself with such as agree altogether with his life in the world, with whom he finds his own life; and then, what is wonderful, he leads a similar life to what he led in the world.

451. But this beginning of man's life after death contin-

ues only for a few days. How he is afterward led from one state to another, and at length either into heaven or into hell, will be told in what follows; this also it has been given me to know by much experience.

452. I have spoken with some on the third day after their decease, when such things took place as were mentioned above (n. 449, 450); and with three who were known to me in the world, to whom I mentioned that funeral arrangements were now being made for their burial. I said, that they might be buried; on hearing which they were struck with astonishment, saying that they were alive, but that was being entombed which had served them in the world. Afterward they wondered exceedingly that when they lived in the body they did not believe in such a life after death, and especially that within the church almost all do not. Those who have not believed in the world that the soul has any life after the life of the body, when after their decease they find that they are alive, are much ashamed. But those who have confirmed themselves in that unbelief, are consociated with their like, and are separated from those who have had faith. For the most part, they are attached to some infernal society, because being such they have also denied the Divine and have despised the truths of the church; for as far as any one confirms himself against the eternal life of his soul, so far also he confirms himself against the things of heaven and the church.

MAN AFTER DEATH IS IN PERFECT HUMAN FORM.

453. That the form of man's spirit is the human form, or that the spirit is a man even as to form, may be evident from what has been shown in several chapters above, especially where it was shown that every angel is in perfect human form (n. 73–77); that every man is a spirit as to his interiors (n. 432–444); and that the angels in heaven

are from the human race (n. 311–317). This may be seen still more clearly from the fact that man is man from his spirit, and not from his body; and that the bodily form is added to the spirit according to the spirit's form, and not the reverse, for the spirit is clothed with a body according to its own form. For this reason the spirit of man acts into every part, even the minutest, of the body, insomuch that a part not actuated by the spirit, or in which the spirit is not acting, does not live. That this is so, may be known to every one from this fact alone, that thought and will actuate all things of the body with such entire command that every thing concurs, and whatever does not concur is not a part of the body, and is also cast out as something without life. Thought and will are of man's spirit, and not of his body. That man does not see in human form a spirit that is loosed from the body, nor the spirit in another man, is because the body's organ of sight, or its eye, so far as it sees in the world, is material, and what is material sees only what is material, but what is spiritual sees what is spiritual. When therefore the material part of the eye is veiled and deprived of its coöperation with the spiritual, spirits are seen in their own form, which is human; and not only spirits who are in the spiritual world, but also the spirit in another man while he is yet in his body.

454. That the form of the spirit is the human form, is because man as to his spirit is created in the form of heaven, for all things of heaven and of its order are gathered into the things which are of the mind of man;[a] whence he has the faculty of receiving intelligence and wisdom. Whether you say the faculty of receiving intelligence and wisdom, or

[a] Man is the being into whom are brought together all things of Divine order, and from creation he is Divine order in form, n. 3628, 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472. So far as man lives according to Divine order, so far in the other life he is seen as a man, perfect and beautiful, n. 4839, 6605, 6626.

the faculty of receiving heaven, it is the same thing, as may be evident from what has been shown about the light and heat of heaven (n. 126–140); the form of heaven (n. 200–212); the wisdom of angels (n. 265–275); and in the chapter, that heaven, as to its form, in the whole and in part is one man (n. 59–77); and this from the Divine Human of the Lord, from which is heaven and its form (n. 78–86).

455. What has now been said the rational man can understand, for he can see from the connection of causes and from truths in their order; but the man who is not rational does not understand them, and this for several reasons, of which the principal one is, that he is not willing to understand them, because they are contrary to his false ideas which he has made his truths; and he who on this account is not willing to understand, has closed up the way of heaven to his rational faculty—which nevertheless may yet be opened, provided the will does not resist (see above, n. 424). That man can understand truths and be rational, if he is only willing, has been shown me by much experience. Evil spirits, who had become irrational by denying in the world the Divine and the truths of the church, and confirming themselves against them, have frequently been turned by Divine power toward those who were in the light of truth, and then they comprehended all things as the angels did, and confessed that they were true, and also that they comprehended them all; but as soon as they relapsed into themselves, and were turned to the love of their will, they comprehended nothing and said the opposite. I have also heard some infernal spirits saying, that they knew and perceived that what they did was evil, and that what they thought was false; but that they could not resist the enjoyment of their love, thus their will, and that this leads their thoughts to see evil as good, and what is false as true. From this it was manifest that those who are in falsities from evil might be able to understand and to be rational, but

that they have not been willing; and the reason they have not been willing was that they have loved falsities more than truths, since these agreed with the evils in which they were. To love and to will is the same thing, for what a man wills, this he loves, and what he loves, this he wills. Since the state of men is such that they can understand truths if they are only willing, it has been allowed me to confirm spiritual truths, which are of heaven and the church, also by reasons; and this in order that the falsities which with many have closed the rational mind, may by reasonings be dispersed, and thus perhaps the eye may in some degree be opened: for to confirm spiritual truths by reasonings, is allowed to all who are in truths. Who would ever understand the Word from the sense of its letter, unless he saw the truths therein from enlightened reason? Whence, but from the want of this, are so many heresies from the same Word?[b]

456. That the spirit of man after being loosed from the body is a man, and in a similar form, has been proved to me by the daily experience of many years; for I have seen and heard them a thousand times, and I have spoken with them on this very point, that men in the world do not believe them to be men, and that those who do believe, are thought simple by the learned. Spirits are grieved at heart that such ignorance should still continue in the world, and above all within the Church. But this faith, they said, emanated first from the learned, who thought about the soul

[b] We ought to begin with the truths of doctrine of the Church which are derived from the Word, and first acknowledge those truths, and afterward it is allowed to consult natural truths, n. 6047. Thus it is allowed those who are in the affirmative concerning the truths of faith, to confirm them rationally by natural truths, but it is not allowable for those who are in the negative, n. 2568, 2588, 4760, 6047. It is according to Divine order from spiritual truths to enter rationally into natural truths, which are truths of nature, and not from the latter into the former, because spiritual influx into natural things is given, but not natural or physical influx into spiritual things, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110.

from things of bodily sense, from which they conceived no other idea of it than as of thought alone; and this when without any subject in which and from which it is viewed, is as something volatile, of pure ether, that cannot but be dissipated when the body dies. But because the Church, from the Word, believes in the immortality of the soul, they could not but ascribe to it something vital, such as is of thought, and yet not any thing with sensation, such as man has, before it is again conjoined to the body. On this opinion is founded the doctrine in regard to the resurrection, and the belief that the soul and body will be joined again when the final judgment comes. Hence it is, that when any one thinks about the soul from doctrine and at the same time from conjecture, he does not at all comprehend that it is a spirit, and this in a human form. Further, scarcely any one at this day knows what the spiritual is, and still less that those who are spiritual, as all spirits and angels are, have any human form. Consequently, almost all who come from the world wonder very much that they are alive, and that they are men equally as before, that they see, hear, and speak, and that their body has the sense of touch as before and there is no difference at all (see above, n. 74). But when they cease to wonder at themselves, they then wonder that the Church should know nothing about such a state of men after death, nor about heaven and hell, when yet all who have ever lived in the world are in the other life and live as men. And because they also wondered why this was not made manifest to man by visions, because it is an essential of the faith of the Church, they were told from heaven that this might have been done, for nothing is easier when it is the Lord's good pleasure; but that still those would not believe who have confirmed themselves in falsities against such things, even though they should themselves see them; also that it would be dangerous to confirm any thing by visions with those who are in falsities, because in this way they would first believe and afterward deny, and

thus would profane the truth itself, since to profane is to believe and afterward deny; and those who profane truths are thrust down into the lowest and most grievous of all the hells.[c] This danger is what is meant by the Lord's words: *He hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and understand with their heart, and be converted, and I should heal them* (John xii. 40). And that those who are in falsities still would not believe, by these words: *Abraham said to the rich man in hell, they have Moses and the prophets, let them hear them. But he said, Nay, father Abraham, but if one should come to them from the dead, they would be converted. But Abraham said to him, If they hear not Moses and the prophets, neither will they believe, though one should rise from the dead* (Luke xvi. 29, 30, 31).

457. When the spirit of man first enters the world of spirits, which takes place shortly after his being raised again, as described above, he has a face and tone of voice similar to that which he had in the world; the reason is,

[c] Profanation is the commixing of good and evil, also of truth and falsity, with man, n. 6348. None can profane truth and good, or the holy things of the Word and the Church, but those who first acknowledge them — and still more if they live according to them — and afterward recede from the faith, deny them, and live for themselves and the world, n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 10284, 10287. If man after repentance of heart relapses to former evils, he profanes, and then his latter state is worse than his former, n. 8394. They cannot profane holy things who have not acknowledged them, still less they who do not know them, n. 1008, 1010, 1059, 9188, 10284. The gentiles, who are out of the Church and have not the Word, cannot profane it, n. 1327, 1328, 2051, 2284. On this account interior truths were not discovered to the Jews, since, if they had been discovered and acknowledged, that people would have profaned them, n. 3398, 4289, 6963. The lot of profaners in the other life is the worst of all, because the good and truth which they have acknowledged, remain, and likewise the evil and falsity, and because they cling together, the life is rent asunder, n. 571, 582, 6348. Therefore most careful provision is made by the Lord to prevent profanation, n. 2426, 10287.

that he is then in the state of his exteriors, nor are his interiors as yet uncovered: this state is the first state of man after death. But afterward the face is changed and becomes quite different; it becomes like his affection or ruling love, in which the interiors of his mind had been in the world, and in which his spirit was in the body. For the face of man's spirit differs very much from the face of his body; the face of the body is from the parents, but the face of the spirit from his affection of which it is the image; into this the spirit comes after its life in the body, when the exteriors are removed and the interiors are revealed: this is the second state of man. I have seen some recently from the world, and knew them from their face and speech; but when I saw them afterward, I did not know them. Those who were in good affections were seen with a beautiful face, but those who were in evil affections, with an ugly face; for the spirit of man, viewed in itself, is nothing but his own affection, the outward form of which is the face. The reason also why the faces are changed, is that in the other life no one is allowed to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to his love; all who are there, are brought into such a state as to speak as they think, and to show by their looks and gestures what is their will. Hence now it is that the faces of all become the form and image of their affections; and hence it is that all who have known one another in the world, know one another also in the world of spirits — but not in heaven nor in hell, as was said above (n. 427).[d]

[d] The face is formed to correspondence with the interiors, n. 4791–4805, 5695. The correspondence of the face and its expressions with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306. With the angels of heaven the face makes one with the interiors which are of the mind, n. 4796–99, 5695, 8250. On this account the face, in the Word, signifies the interiors which are of the mind, that is, which are of the affection and thought, n. 1999,

458. The faces of hypocrites are changed later than the faces of the rest, because from custom they have contracted a habit of composing their interiors so as to imitate good affections. On this account for a long time they appear not unbeautiful. But because what is assumed with them is gradually put off, and the interiors which are of the mind are disposed to the form of their affections, they become afterward more unsightly than others. Hypocrites are those who have spoken like angels, but interiorly have acknowledged nature alone, and thus not the Divine, and hence have denied what is of heaven and the church.

459. It is to be known that the human form of every man after death is the more beautiful as he had more interiorly loved Divine truths and lived according to them; for the interiors of every one are both opened and formed according to their love and life; therefore the more interior the affection, the more conformable to heaven and thus the more beautiful the face. Hence it is that the angels in the inmost heaven are the most beautiful, because they are forms of celestial love. But those who have loved Divine truths more exteriorly and thus have lived outwardly in accordance with them, are less beautiful; for only outward feelings shine forth from their face, and no interior heavenly love shines through them, consequently not the form of heaven as it is in itself. There appears something comparatively obscure in their faces, not vivified by interior life shining through it. In a word, all perfection increases toward interiors, and decreases toward exteriors, and as perfection increases and decreases, so likewise does beauty. I have seen angelic faces of the third heaven of such radiance, that no painter with all his art could ever give any such light to his colors as to equal a thousandth part of

2434, 3527, 4066, 4796, 5102, 9306, 9546. In what manner the influx from the brain into the face has been changed in process of time, and with it the face itself as to correspondence with the interiors, n. 4326, 8250.

their light and life; but the faces of the angels of the lowest heaven may in some measure be equalled.

460. In conclusion I would mention a certain arcanum as yet unknown, namely, that every good and truth which proceeds from the Lord and makes heaven, is in a human form; and this not only in the whole and in what is greatest, but also in every part and in what is least; and that this form affects every one who receives good and truth from the Lord, and causes every one in heaven to be in a human form according to reception. Hence it is that heaven is like to itself in general and in particular, and that the human form belongs to the whole, to every society, and to every angel, as was shown in the four chapters from n. 59 to 86; to which it is here to be added, that it belongs to every thing of thought from heavenly love with the angels. This arcanum, however, falls with difficulty into the understanding of any man, but clearly into the understanding of angels, because they are in the light of heaven.

MAN AFTER DEATH IS IN ALL SENSE, MEMORY, THOUGHT, AND AFFECTION, IN WHICH HE WAS IN THE WORLD, AND LEAVES NOTHING EXCEPT HIS EARTHLY BODY.

461. THAT man when he passes out of the natural world into the spiritual, as is the case when he dies, carries with him all things that are his, or which belong to him as a man, except his earthly body, has been shown me by manifold experience; for man when he enters the spiritual world, or the life after death, is in a body as in the world; to appearance there is no difference, since he does not perceive nor see any distinction. But his body is then spiritual, and thus separated or purified from what is earthly, and when what is spiritual touches and sees what is spirit-

ual, it is just as when what is natural touches and sees what is natural: hence a man, when he has become a spirit, does not know but that he is in his body in which he was in the world, and thus does not know that he has died. A man spirit also enjoys every sense, both outer and inner, which he enjoyed in the world; he sees as before, he hears and speaks as before, he also smells and tastes, and when he is touched, he feels the touch as before; he also longs, desires, craves, thinks, reflects, is affected, loves, wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is as if he passed from one place into another; and he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost anything of himself. He also carries with him the natural memory, for he retains all things that he has in the world heard, seen, read, learned, and thought, from earliest infancy even to the end of life; the natural objects however which are in the memory, because they cannot be reproduced in the spiritual world, are quiescent, as is the case with man when he does not think from them; but still they are reproduced when the Lord so wills. But of this memory and its state after death, more will be said in what presently follows. That such is the state of man after death the sensual man cannot at all believe, because he does not comprehend it; for the sensual man cannot think otherwise than naturally, even about spiritual things; those things therefore which he does not perceive with his senses, that is, see with his bodily eyes and touch with his hands, he says do not exist —as we read of Thomas (John xx. 25, 27, 29). What the sensual man is, may be seen above (n. 267 and notes).

462. But still the difference between man's life in the spiritual world and his life in the natural world, is great, as well with respect to the outer senses and their affections, as

with respect to the inner senses and their affections. Those who are in heaven perceive by sense, that is they see and hear, much more exquisitely, and also think more wisely, than when they were in the world; for they see from the light of heaven, which exceeds by many degrees the light of the world (see above, n. 126); and they hear by means of a spiritual atmosphere, which likewise exceeds by many degrees that of the earth (n. 235). The superiority of these outer senses to those of the world is as that of sunshine to cloud darkness in the world, and as that of noonday light to evening shade; for the light of heaven, because it is Divine truth, enables the sight of angels to perceive and distinguish things the most minute. Their outer sight also corresponds to their inner sight, or to the understanding; for with angels the one sight flows into the other, so that they act as one; hence they have so great power of vision. In like manner also their hearing corresponds to their perception, which is both of the understanding and of the will; and thus in the sound and words of one speaking they perceive the most minute things of his affection and thought; in the sound what is of affection, and in the words what is of thought (see above, n. 234–245). But the rest of the senses with the angels are not so exquisite as the senses of seeing and of hearing, since seeing and hearing serve their intelligence and wisdom, but not the other senses, which if they were equally exquisite would take away the light and joy of their wisdom, and would bring in the enjoyment of pleasures of the various appetites and of the body, which obscure and weaken the understanding so far as they prevail — as is the case with men in the world, who are gross and stupid as to spiritual truths so far as they indulge the sense of taste and yield to the allurements of the sense of touch. That the inner senses of the angels of heaven, which are of their thought and affection, are also more exquisite and perfect than the senses they had in the world, may be manifest

from what has been said and shown in the chapter on the wisdom of the angels of heaven (n. 265–275). But as to the state of those who are in hell as compared with the state of those in the world, the difference also is great; for as great as is the perfection and excellence of the outer and inner senses with angels who are in heaven, so great is the imperfection with those who are in hell. But the state of these will be treated of hereafter.

That man takes with him from the world all his memory, has been shown in many ways, and I have seen and heard many things in regard to it worthy to be mentioned, some of which I will relate in order. There were those who denied their crimes and villanies which they had perpetrated in the world; lest therefore they should be believed innocent, all their deeds were disclosed and recounted from their memory in order, from their earliest to their latest years: they were chiefly adulteries and whoredoms. There were some who had deceived others by wicked arts and had stolen, and whose deceits and thefts were also enumerated in series, many of which were known to scarcely any one in the world, except to themselves alone. They also acknowledged them, because they were made manifest as in the light, with every thought, intention, pleasure, and fear which at the time occupied their minds. There were some who had accepted bribes and had made gain of judgment, who were similarly explored from their memory, and from it were recounted all things, from the first period of their office to the last. All the particulars as to what and how much they had received, together with the time and their state of mind and intention, were at the same time brought to their recollection and shown to their sight, to the number of many hundreds. Sometimes, strange to say, even their memorandum-books, in which they had written such things, were opened and read before them, page by page. There were some who had enticed maidens to shame and violated chastity, called to a similar judgment; and every

particular of their crimes was drawn forth and recited from their memory: the very faces of the maidens and women were also exhibited as if present, with the places, words, and intentions, and this as suddenly as an apparition, the exhibitions continuing sometimes for hours together. There was one who had esteemed slandering others as nothing, and I heard his slanders recounted in order and his defamations, with the very words, and the persons about whom and before whom they were uttered; all which were produced and presented to the very life, though every thing had been studiously concealed by him when he lived in the world. There was a certain one who had deprived a relative of his inheritance, under a fraudulent pretext, and who was in like manner convicted and judged; and what was wonderful, the letters and papers which passed between them were read in my hearing, and it was said that not a word was wanting. The same person also, shortly before his death, had secretly destroyed his neighbor by poison, which was disclosed in this manner. He appeared to dig a trench under his feet, from which a man came forth, as out of a sepulchre, and cried out to him, What hast thou done to me? Then everything was revealed, how the murderer talked with him in a friendly manner and held out the cup, also what he thought beforehand, and what afterward came to pass; which things being disclosed, he was sentenced to hell. In a word, all their evils, villanies, robberies, artifices, and deceits are manifested to evil spirits and brought forth from their very memory, and they are convicted; nor is there any room given for denial, because all the circumstances are disclosed. I have learned also from a man's memory, when it was seen and inspected by angels, what his thoughts had been during a month, one day after another, and this without mistake, the thoughts being recalled just as he was in them day by day. From these examples it may be evident that man carries with him all his memory, and that there is nothing so concealed in the

world that it does not become manifest after death; and this in the company of many, according to the Lord's words: *There is nothing hidden which shall not be uncovered, and nothing concealed which shall not be known; therefore the things which ye have said in darkness shall be heard in light, and what ye have spoken in the ear shall be preached on the house-tops* (Luke xii. 2, 3).

463. When man's acts are disclosed to him after death, the angels to whom is given the office of searching, look into his face and the search is extended through the whole body, beginning from the fingers of each hand, and thus proceeding through the whole. Because I wondered as to the reason of this, it was made known to me, namely, that as all things of the thought and will are inscribed on the brain, for their beginnings are there, so also they are inscribed on the whole body; since all the things of thought and will extend thither from their beginnings, and there terminate, as in their ultimates. Hence it is that the things which are inscribed on the memory, from the will and its thought, are not only inscribed on the brain, but also on the whole man, and there exist in order, according to the order of the parts of the body. Thus it was made plain that man in the whole is such as he is in his will and its thought, so that an evil man is his own evil, and a good man his own good.[a] From these things also it may be evident what is meant by the book of man's life, spoken of in the Word, namely this, that all things, both what he has thought and what he has done, are inscribed on the whole man, and appear as if read in a book when they are called forth from the memory, and as if presented to sight when

[a] A good man, spirit, and angel, is his own good and his own truth, that is, he is wholly such as his good and truth are, n. 10298, 10367. The reason is, that good makes the will and truth the understanding, and the will and understanding make the all of life with man, spirit, and angel, n. 3332, 3623, 6065. In like manner it may be said that every man, spirit, and angel is his own love, n. 6872, 10177, 10284.

the spirit is viewed in the light of heaven. To these things I would add something memorable in regard to the memory of man remaining after death, by which I have been assured that not only general things, but also the most particular, which have entered the memory, remain and are never obliterated. I have seen books with writings in them, as in the world, and I was told that they were from the memory of those who wrote, and that there was not a single word wanting there which was in the book written by the same person in the world; and that thus from a man's memory may be taken the minutest particulars, even those which he himself in the world had forgotten. The reason too was discovered, namely, that man has an outer and an inner memory, an outer memory of his natural man, and an inner, of his spiritual man; and that every thing which man has thought, willed, spoken, done, or even heard and seen, is inscribed on his inner or spiritual memory;[b] and that what is there is never erased, since it is inscribed at the same time on the spirit itself and on the members of its body, as was said above; and thus that

[b] Man has two memories, an outer and an inner, or a natural and a spiritual memory, n. 2469–2494. Man does not know that he has an inner memory, n. 2470, 2471. How much the inner memory excels the outer, n. 2473. The things contained in the outer memory are in the light of the world, but the things contained in the inner are in the light of heaven, n. 5212. It is from the inner memory that man can think and speak intellectually and rationally, n. 9394. All and each of the things which man has thought, spoken, and done, and which he has seen and heard, are inscribed on the inner memory, n. 2474, 7398. That memory is the book of his life, n. 2474, 9386, 9841, 10505. In the inner memory are the truths which have been made truths of faith, and the goods which have been made goods of love, n. 5212, 8067. Those things which have acquired habit and have been made things of the life, and are thereby obliterated in the outer memory, are in the inner memory, n. 9394, 9723, 9841. Spirits and angels speak from the inner memory, and hence they have a universal language, n. 2472, 2476, 2490, 2493. The languages in the world are of the outer memory, n. 2472, 2476.

the spirit is formed according to the thoughts and deeds of its will. I know that these things appear as paradoxes, and so are scarcely believed, but still they are true. Let not man therefore believe there is any thing which one has thought in himself and done in secret, that is concealed after death; but let him believe that every single thing is then manifest as in clear day.

464. Although the outer or natural memory is in man after death, yet the merely natural things in it are not reproduced in the other life, but the spiritual things adjoined to the natural by correspondences; which still when presented to the sight, appear in a form altogether like that in the natural world; for all things seen in the heavens look the same as in the world, though in their essence they are not natural but spiritual — as may be seen shown in the chapter on representatives and appearances in heaven (n. 170–176). But the outer or natural memory, as to those things in it that are derived from what is material, and from time and space, and from what else belongs to nature, does not serve the spirit for that use in which it had served it in the world; for man in the world, when he thought from outer sense, and not at the same time from the inner or intellectual sense, thought naturally and not spiritually. Yet in the other life, when the spirit is in the spiritual world, he does not think naturally, but spiritually, and to think spiritually is to think intellectually or rationally. Hence it is that the outer or natural memory, as to those things which are material, is then quiescent, and those things only come into use which man has imbibed in the world by means of material things, and has made rational. The reason why the outer memory is quiescent as to those things which are material, is because they cannot be reproduced; for spirits and angels speak from affections and thoughts therefrom, which are of their mind. On this account things which do not square with them, they cannot utter, as may be evident from what was said of the speech of angels in heaven, and

of their speech with man (n. 234–257). In consequence, man is rational after death in the degree, not in which he was skilled in the world in language and science, but in which he had become rational by means of them. I have spoken with many who were believed in the world to be learned because they were acquainted with ancient languages, as Hebrew, Greek, and Latin, and who had not cultivated their rational faculty by what is written in them. Some of them seemed as simple as those who knew nothing of those languages, and some even stupid, but still there remained with them a pride as if they were wiser than others. I have spoken with some who believed in the world that man is wise according to the extent of his memory, and who had enriched the memory with many things and spoke almost from it alone, thus not from themselves but from others, and had gained no rationality by means of the things of their memory. Some of them were stupid, some sottish, not at all comprehending any truth, whether it be true or not, and seizing upon all falsities which are passed off for truths by those who call themselves learned; for from themselves they can see nothing, whether it be so or be not so, and consequently can see nothing rationally when listening to others. I have also spoken with some who had written much in the world, and indeed on scientific subjects of every kind, and who had thereby acquired a wide reputation for learning. Some of them, indeed, could reason about truths whether they were true or not; some when turned to those who were in the light of truth, understood that they were true, but still had no wish to understand them, and so denied them when they were in their own falsities and thus in themselves. Some had no more wisdom than those without education. Thus each was affected differently, as he had cultivated his rational faculty by the matters of science which he had written and copied. But those who were opposed to the truths of the church and thought from science, and confirmed themselves

by it in falsities, did not cultivate their rational faculty, but only that of reasoning, which in the world is believed to be rationality. It is however a faculty separate from rationality; it is the faculty of confirming whatsoever it pleases, and from preconceived principles and from fallacies, of seeing falsities and not truths. Such persons cannot ever be brought to acknowledge truths, since truths cannot be seen from falsities, but falsities may be seen from truths. The rational faculty of man is like a garden and a shrubbery, and also fresh ground; the memory is the soil, scientific truths and knowledges are the seeds, the light and heat of heaven cause them to grow, and without light and heat there is no germination. So also it is with the mind, unless the light of heaven, which is Divine truth, and the heat of heaven, which is Divine love, are admitted; from these alone is the rational faculty. Angels are exceedingly grieved that learned men for the most part ascribe all things to nature, and that they have thereby closed for themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of reasoning, lest by reasonings they should disseminate falsities among the simple good and seduce them, and they are sent into desert places.

465. A certain spirit was indignant because he had lost the memory of many things which he knew in the life of the body, grieving at the loss of a pleasure which he had so greatly enjoyed; but he was told that he had lost nothing at all, and that he knew all and every thing, though in the world where he now was it was not allowed to bring forth such things; and that it was enough that he could now think and speak much better and more perfectly, and not immerse his rational as before in gross, obscure, material, and corporeal things, which are of no use in the kingdom into which he had now come. He was told also that he now possessed whatever is conducive to the use of eternal

life, and that only in this way could he become blessed and happy; thus that it is the part of ignorance to believe that in this kingdom intelligence perishes with the removal and quiescence of material things in the memory; when yet the real case is that so far as the mind can be withdrawn from the things of sense of the outer man, or of the body, so far it is elevated to spiritual and heavenly things.

466. The quality of the memory is sometimes presented to view in the other life, in forms not elsewhere seen; for many things are there presented to view which with men only fall into ideas. The outer memory is there exhibited to appearance like a callus, the inner like a medullary substance, such as that in the human brain; and from this it is given to know their quality. With those who in the life of the body have developed only the memory, and thus have not cultivated their rational faculty, the callosity appears hard, and streaked within as with tendons. With those who have filled the memory with falsities, it appears hairy and rough, and this from the unarranged mass of things. With those who have developed the memory for the sake of self-love and the love of the world, it appears conglutinated and ossified. With those who have wished to penetrate into Divine arcana by means of sciences and especially philosophy, nor would believe until they were persuaded by such means, the memory appears dark, and of such a nature as to absorb the rays of light and turn them into darkness. With those who have been deceitful and hypocrites, it appears hard and bony like ebony,* which reflects the rays of light. But with those who have been in the good of love and the truths of faith, no such callus appears, because their inner memory transmits the rays of light into the outer; in the objects or ideas of which, as in their basis, or as in their ground, the rays terminate, and there find delightful receptacles; for the outer memory is the ultimate of order, in which spiritual and heavenly things

* *Ebena*, perhaps for *eburnea*, ivory.

softly terminate and reside, when goods and truths are there.

467. Men who are in love to the Lord and in charity toward the neighbor, while they live in the world, have with them and in them angelic intelligence and wisdom, but stored up in the inmosts of their inner memory. This intelligence and wisdom cannot be seen by them at all until they put off what is of the body, when the natural memory is laid asleep and they awake into the inner memory, and afterward successively into angelic memory itself.

468. How the rational faculty may be cultivated, shall also be told in few words. The genuine rational faculty consists of truths, and not of falsities; what is of falsities is not rational. Truths are of threefold order, civil, moral, and spiritual. Civil truths relate to the things of judgment and government in kingdoms, in general to what is just and equitable in them. Moral truths relate to the things of every man's life in regard to companionships and social relations, in general to what is sincere and right, and in particular to virtues of every kind. But spiritual truths relate to the things of heaven and of the church, in general to the good of love and the truth of faith. There are three degrees of life with every man (see above, n. 267). The rational faculty is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it is to be known that the rational faculty from these truths is not formed and opened by man's knowing them, but by his living according to them; and by living according to them is meant loving them from spiritual affection. To love truths from spiritual affection is to love what is just and equitable, because it is just and equitable, what is sincere and right, because it is sincere and right, and what is good and true, because it is good and true; but to live according to them and to love them from corporeal affection, is to love them for the sake of self, its reputation, honor, or gain. As far therefore as

man loves those truths from corporeal affection, so far he does not become rational, for he loves not them, but himself, whom the truths serve as servants their lord; and when truths become servants, they do not enter the man and open any degree of his life, not even the first, but only reside in the memory, as knowledge under a material form, and there conjoin themselves with the love of self, which is corporeal love. From these things it may be evident how man becomes rational, namely, that he becomes rational to the third degree by the spiritual love of good and truth, belonging to heaven and the church; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and equitable. The two latter loves also become spiritual from the spiritual love of good and truth, because this flows into them, and conjoins itself to them, and forms in them as it were its own semblance.

469. Spirits and angels have memory equally as men; for whatever they hear, see, think, will, and do, remains with them, and also by this means their rational faculty is continually cultivated, and this to eternity. Thus spirits and angels are perfected in intelligence and wisdom by means of knowledges of truth and good, equally as men. That spirits and angels have memory, has also been given me to know by much experience; for I have seen that when they were with other spirits all things were called forth from their memory which they had thought and done, both in public and in private; and also that those who were in any truth from simple good, were imbued with knowledges, and by these with intelligence, and were afterward raised up into heaven. But it is to be known that they are not imbued with knowledges, and by them with intelligence, beyond the degree of affection for good and for truth in which they were in the world; for with every spirit and angel his affection remains, such in every respect as it had been in the world, and this is afterward perfected by being

made more full, which also is done to eternity. For there is nothing but what is capable of being made more and more full to eternity, since every thing may be infinitely varied, thus by various things be enriched and so be multiplied and fructified; there is no end to any good thing, because it is from the Infinite. That spirits and angels are continually being perfected in intelligence and wisdom by means of knowledges of truth and good, may be seen above in the chapters on the wisdom of the angels of heaven (n. 265–275); on the nations and people out of the church in heaven (n. 318–328); and on little children in heaven (n. 329–345); and that this extends to the degree of the affection for good and for truth in which they have been in the world, and not beyond it, may be seen in n. 349.

MAN IS AFTER DEATH AS HIS LIFE HAS BEEN IN THE WORLD.

470. THAT every one's life remains with him after death, is known to every Christian from the Word, for it is there said in many places that man will be judged according to his deeds and works, and will be recompensed. Every one also who thinks from good and from very truth, sees no otherwise than that he who lives well comes into heaven, and that he who lives ill comes into hell. And yet he who is in evil is not willing to believe that his state after death is according to his life in the world; but he thinks, especially in sickness, that heaven is for every one from pure mercy, whatever his life had been, and this according to his faith, which he separates from life.

471. That man will be judged and recompensed according to his deeds and works, is said in many passages in the Word, some of which I will here adduce: *The Son of Man shall come in the glory of His Father, with His angels, and*

then He will render to every one according to his works (Matt. xvi. 27). *Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow them* (Apoc. xiv. 13). *I will give to every one according to his works* (Apoc. ii. 23). *I saw the dead, small and great, standing before God, and the books were opened, and the dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead who were in it, and death and hell gave up those who were in them, and they were judged, every one according to his works* (Apoc. xx. 13, 15). *Behold I come, and My reward is with Me, that I may give to every one according to his works* (Apoc. xxii. 12). *Every one that heareth My words and doeth them, I will liken to a prudent man; but every one that heareth My words and doeth them not, is likened to a foolish man* (Matt. vii. 24, 26). *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father Who is in the heavens. Many will say unto Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many good works? But then will I confess to them, I know you not, depart from Me, ye workers of iniquity* (Matt. vii. 22, 23). *Then will ye begin to say, we have eaten and drunk before Thee; Thou hast taught in our streets: but He will say, I say unto you, I know you not, ye workers of iniquity* (Luke xiii. 25–27). *I will recompense them according to their work, and according to the deed of their hands* (Jer. xxv. 14). *Jehovah, whose eyes are open upon all the ways of man, to give to every one according to his ways, and according to the fruit of his works* (Jer. xxxii. 19). *I will visit upon his ways, and recompense to him his works* (Hosea iv. 9). *Jehovah doth with us according to our ways, and according to our works* (Zech. i. 6). Where the Lord foretells the last judgment, He recounts nothing but works,

teaching that those will enter into eternal life who have done good works, and those into damnation who have done evil works, as in Matthew (xxv. 32–46), and in many other passages where the salvation and condemnation of man are treated of. That works and deeds are the outward life of man and that by them the quality of his inward life is manifested, is evident.

472. By deeds and works, however, are not meant deeds and works of such quality only as they appear outwardly, but also of such as they are inwardly; for every one knows that every deed and work proceeds from the will and thought of man, otherwise it would be only motion, such as is that of automata and images. A deed or work, therefore, viewed in itself, is only an effect, which derives its soul and life from the will and thought, insomuch that it is will and thought in effect, consequently it is will and thought in outward form. Hence it follows that such as the will and thought are which produce a deed or work, such likewise is the deed and work: if the thought and will are good, then the deeds and works are good; but if the thought and will are evil, then the deeds and works are evil, though outwardly they appear alike. A thousand men may act alike, that is, may do similar deeds, so similar that as to outward form they can scarcely be distinguished, and yet each viewed in itself is different from the rest, because from different will. As for example, in acting sincerely and justly with a companion, one person may do it with the purpose that he may appear to be sincere and just, for the sake of himself and his own honor; another for the sake of the world and gain; a third for the sake of recompense and reward; a fourth for the sake of friendship; a fifth for fear of the law, and of loss of reputation and employment; a sixth that he may draw some one to his own side, though it be bad; a seventh that he may deceive; and others from other motives. But the deeds of all these, though apparently good, since it is good to act sincerely and justly with

a companion, are yet evil because they are not done for the sake of what is sincere and just and for the love of it, but for the sake of self and the world that are loved; and this selfish love, sincerity and justice serve, as servants a lord, whom the lord despises and dismisses when they do not serve him. Those also act sincerely and justly with a companion to like appearance in outward form, who act from the love of what is sincere and just. Some of these act from the truth of faith, or from obedience, because it is so commanded in the Word; some from the good of faith, or from conscience, because from religious principle; some from good of charity toward the neighbor, because his good is to be consulted; some from the good of love to the Lord, because good is to be done for the sake of good, thus likewise what is sincere and just for the sake of sincerity and justice, which they love because it is from the Lord, and because the Divine proceeding from the Lord is in it, and hence, viewed in its very essence, it is Divine. The deeds or works of these are inwardly good, and are therefore outwardly good also; for, as was said above, deeds or works are just of the quality of the thought and will from which they proceed, and without this they are not deeds and works, but only inanimate motions. From these things it is evident what is meant by works and deeds in the Word.

473. Because deeds or works are of the will and thought, therefore also they are of the love and faith, consequently they are such as the love and faith are; for whether you say man's love or his will, it is the same thing; and whether you say his faith or his determinate thought, it is also the same; for what a man loves, this he also wills, and what a man believes, this he also thinks. If man loves what he believes, then he also wills it and as far as possible does it. Every one may know that love and faith are within and not without the will and thought of man, because the will is what is enkindled by love and the thought is what is enlightened in matters of faith. For this reason only those

who can think wisely are enlightened, and according to enlightenment they think what is true and will it, or what is the same, they believe what is true and love it.[a]

474. But it is to be known that the will makes the man, and thought only so far as it proceeds from the will, and deeds or works proceed from both; or what is the same, that love makes the man, and faith only so far as it proceeds from love, and deeds or works proceed from both. Hence it follows that the will or love is the man himself, for the things which proceed belong to that from which they proceed. To proceed is to be produced and presented in suitable form, so as to be perceived and seen.[b] From

[a] As all things in the universe which exist according to order, have reference to good and truth, so with man they have reference to will and understanding, n. 803, 10122. The reason is, that the will is recipient of good, and the understanding recipient of truth, n. 3332, 3623, 5232, 6065, 6125, 7503, 9300, 9995. It amounts to the same whether we speak of truth or of faith, because faith is of truth and truth is of faith; and it amounts to the same whether we speak of good or of love, because love is of good and good is of love, n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is recipient of faith, and the will of love, n. 7179, 10122, 10367. And since the understanding of man is capable of receiving faith in God, and the will capable of receiving love to God, man is capable of being conjoined with God in faith and love, and he who is capable of being conjoined with God in love and faith, can never die, n. 4525, 6323, 9231.

[b] The will of man is the very *esse* of his life, because it is the receptacle of love or good, and the understanding is the *existere* of life thence, because it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds thence, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110; in like manner as light from fire or flame, n. 6032, 6314. Hence it follows that man is man by virtue of will and of understanding thence derived, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man is loved and esteemed by others according to the good of his will and of his understanding thence derived, for he is loved and esteemed who wills well and understands well, and he is rejected and despised who understands well and does not will well, n. 8911, 10076. Man after death remains also such as his will is and his

these things it may be evident what faith is separate from love, namely, that it is no faith but only knowledge, which has no spiritual life in it; in like manner what a deed or work is without love, namely, that it is not a deed or work of life, but a deed or work of death, in which there is an appearance of life from the love of evil and from the belief of what is false. This appearance of life is what is called spiritual death.

475. It is farther to be known that in deeds or words the whole man is set forth, and that his will and thought, or his love and faith, which are his inward parts, are not complete until they are in deeds or works, which are his outward parts, these being the ultimates in which the will and thought terminate, and without which they are as things uncompleted, that do not as yet exist, thus that are not as yet in the man. To think and to will without doing, when one is able, is like a flame enclosed in a vessel, which is extinguished; also like seed cast upon sand, which does not grow up, but perishes with its power of germination. But to think and will and then to do, is like a flame which gives heat and light all around, and like seed in the ground which grows up into a tree or a flower and exists. Every one may know that to will and not to do when one can, is not to will, also that to love and not to do good when one can, is not to love, but only to think that he wills and loves; thus that it is abstract thought, which vanishes and is dissipated. Love and will is the very soul itself of a deed or work, and forms its body in the sincere and just things that man does. The spiritual body, or the body of man's spirit, is from no other source; that is, it is formed from nothing else than what man does from his love or will (see above, n. 463).

understanding thence derived, n. 9069, 9071, 9386, 10153. Consequently man after death remains such as his love is and his faith thence derived, and the things which are of faith and not at the same time of love, then vanish, because they are not in the man, thus not of the man, n. 553, 2364, 10153.

In a word, all things of man and his spirit are in his deeds or works.[c]

476. From these things it may now be evident what is meant by the life that remains with man after death, namely, that it is his love and its faith, not only in potency, but also in act; thus that it is his deeds or works, because these contain in them all things of man's love and faith.

477. It is the ruling love that remains with man after death, nor is this ever changed to eternity. Every one has many loves, but still they all have reference to his ruling love, and make one with that, or together compose it. All things of the will which agree with the ruling love, are called loves, because they are loved. These loves are both inner and outer, some immediately connected, and some mediately, some nearer and some more remote, while some are subservient in various ways. Taken together they constitute as it were a kingdom, for in such order are they with man, though man knows nothing about it. Something of it, however, is made manifest to him in the other life, for according to the order of his loves he has extension of thought and affection — extension into heavenly societies if the ruling love consists of the loves of heaven, but into infernal societies if it consists of the loves of hell. That all the thought and affection of spirits and angels has extension into societies, may be seen above in the chapter on the wisdom of angels of heaven, and in that on the form

[c] Interior things successively flow into exterior, even into what is outmost or ultimate, and there exist and subsist, n. 634, 6451, 6465, 9215, 9216. They not only flow in but also form in the ultimate what is simultaneous, in what order, n. 5897, 6451, 8603, 10099. Hence all interior things are held together in connection, and subsist, n. 9828. Deeds or works are the ultimates, in which the interiors are, n. 10331. Wherefore to be recompensed and judged according to deeds and works, is to be recompensed and judged according to all things of the man's love and faith, or of his will and thought, because these are the interior things contained in them, n. 3147, 3934, 6073, 8911, 10331, 10332.

of heaven, according to which is all consociation and communication.

478. What has been said thus far, affects only the thought of the rational man. That it may also be presented to the perception of the senses, I will add some experience by which the same things may be illustrated and confirmed. FIRST, that man after death is his own love or his own will. SECOND, that man remains to eternity such as he is as to his will or ruling love. THIRD, that the man who has heavenly and spiritual love comes into heaven, and the man who has corporeal and worldly love, without heavenly and spiritual, into hell. FOURTH, that faith does not remain with man, if it is not from heavenly love. FIFTH, that love in act, and thus the life of man, is what remains.

479. *That man after death is his own love or his own will*, has been attested to me by manifold experience. The whole heaven is distinguished into societies according to the differences of the good of love; and every spirit who is taken up into heaven and becomes an angel, is brought to the society where his love is. When he comes thither he is as if at home, and in the house where he has as it were been born; this the angel perceives and comes into fellowship there with those like himself. When he goes away to another place, he feels all the time a kind of resistance and desire to return to his like, thus to his ruling love. It is in this way that fellowships in heaven are brought about, and also in hell, where they are formed according to loves the opposite of heavenly loves. That heaven is composed of societies, and likewise hell, and that they are all distinguished according to differences of love, may be seen above (n. 41–50, and n. 200–212). That man after death is his own love may also be manifest from this, that those things are then removed and as it were taken away from him which do not make one with his ruling love. If he is a good spirit, all things discordant or disagreeing are removed and as it were taken away, and thus he is let into

his own love. It is the same with an evil spirit, but with this difference, that from him truths are taken away, and from the good falsities are taken away, until at length each becomes his own love. This is effected when the man-spirit is brought into the third state, to be described hereafter. When this is done he turns his face constantly to his own love, and has it continually before his eyes in whatever direction he turns (see above, n. 123, 124). All spirits may be led at pleasure, provided only they be kept in their ruling love; nor can they resist, however aware they may be of what is being done and think that they will resist. At times the trial has been made whether they can do any thing contrary to the ruling love, but they tried in vain. Their love is as a bond, or rope, with which they are as it were tied round, by which they may be drawn, and from which they cannot loose themselves. The case is similar with men in the world, whom their own love also leads, and through their love they are led by others; but more so when they become spirits, because then it is not allowed to present to appearance any other love and to counterfeit what is not their own. That the spirit of man is his ruling love, is made manifest in all intercourse in the other life; for so far as any one acts and speaks in agreement with the love of another, so far the latter is fully seen, with a full, cheerful, lively countenance; but as far as any one acts and speaks contrary to another's love, so far the other's countenance begins to be changed, to be darkened, and not to be seen, till at length he wholly disappears, as if he had not been there. I have often wondered that this should be so, because nothing of the kind can take place in the world; but I have been told that it is the same with the spirit in man, which when it turns itself away from another is no longer in his view. That a spirit is his ruling love was also made evident by this, that every spirit seizes and appropriates to himself all things agreeable to his love, and rejects and removes from himself all

things that are not agreeable. Every one's love is like spongy and porous wood, which imbibes such fluids as conduce to its vegetation and repels others; and it is like animals of every kind, which know their proper food and seek what agrees with their nature, and avoid what disagrees; for every love wishes to be nourished by its own, evil love by falsities and good love by truths. It has sometimes been given me to see that certain simple good spirits wished to instruct the evil in truths and goods; but that these at the instruction fled far away, and when they came to their own, seized with much pleasure the falsities which were in agreement with their love. I have also seen good spirits conversing together about truths, and this conversation the good who were present heard eagerly, but the evil who were also present attended to nothing, as if they did not hear. In the world of spirits ways are seen, some leading to heaven, some to hell, and every one to some society. Good spirits go in no other ways than those which lead to heaven, and to the society which is in the good of their own love; ways leading elsewhere they do not see. But evil spirits go in no other ways than those which lead to hell, and to that society there which is in the evil of their own love: the ways tending in other directions they do not see, and if they see, they will not go in them. Such ways in the spiritual world are real appearances, which correspond to truths or falsities; and therefore ways in the Word signify truths or falsities.[d] By this evidence from experience, what was before said from reason is confirmed, namely, that every man after death is his own love and his own will; it is said, his own will, because one's will is his love.

480. *That man after death remains to eternity such as*

[d] A way, path, road, street, and broad street, signify truths, which lead to good, and also falses which lead to evil, n. 627, 2333, 10422. To sweep a way denotes to prepare that truths may be received, n. 3142. To make a way known, when concerning the Lord, denotes to instruct in truths which lead to good, n. 10565.

he is as to his will or ruling love, has also been confirmed by abundant experience. It has been given me to speak with some who lived two thousand years ago, and whose lives were known to me as described in history; they were found to be still like themselves, just as they were described, thus the same as to the love from which and according to which were their lives. There were others who lived seventeen * centuries ago also known from history, and others who lived four centuries ago, and three and so on, with whom also I was permitted to converse; and I found that the same affection still ruled with them, with no other difference than that the enjoyments of their love were turned into corresponding spiritual enjoyments. It was said by angels that the life of the ruling love is never changed with any one to eternity, since every one is his own love. To change that love in a spirit, therefore, would be to deprive him of his life, or to annihilate him. And the reason is, they said, that man after death can no longer be reformed by instruction, as in the world, because the outermost plane, which consists of natural knowledges and affections, is then quiescent and cannot be opened, inasmuch as it is not spiritual (see above, n. 464); and that upon that plane the inner planes which are of the mind and heart, rest as a house on its foundation, and hence it is that man remains to eternity such as the life of his love had been in the world. Angels wonder exceedingly that man does not know that every one is such as his ruling love is; that many should believe that they may be saved by immediate mercy and by faith alone, whatever they are as to life; and that they do not know that Divine mercy is mediate, and that it is to be led by the Lord both in the world and afterward to eternity, and those are led by mercy who do not live in evil; nor that faith is the affection for truth proceeding from heavenly love, which is from the Lord.

481. *That the man who has heavenly and spiritual love*

* This was written in 1757–8.

comes into heaven, and he who has corporeal and worldly love, without heavenly and spiritual, into hell, I have had reason to know from all whom I have seen taken up into heaven, and from those cast into hell. The life of those who were taken up into heaven had been from heavenly and spiritual love, but the life of those who were cast into hell had been from corporeal and worldly love. Heavenly love is to love what is good, sincere, and just, because it is good, sincere, and just, and from love to do it. Thus those who are in heavenly love have the life of what is good, sincere, and just, which is heavenly life. They who love what is good, sincere, and just for its own sake and do it, or live it, love also the Lord above all things, because this is from Him; and they also love the neighbor, because this is the neighbor who is to be loved.[e] But corporeal love is to love what is good, sincere, and just, not for its own sake, but for the sake of self, because thereby are acquired reputation, honor, and gain. Such men do not regard the Lord and the neighbor in what is good, sincere, and just, but them-

[e] The Lord in the highest sense is the neighbor, because He should be loved above all things; but to love the Lord is to love what is from Him, because He Himself is in every thing that is from Himself, thus it is to love what is good and true, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123. To love what is good and true which is from Him, is to live according to it, and this is to love the Lord, n. 10143, 10153, 10310, 10336, 10578, 10645. Every man and society, also one's country and the church, and in the universal sense the kingdom of the Lord, are the neighbor, and to do them good from the love of good, according to the quality of their state, is to love the neighbor; thus their good, which is to be consulted, is the neighbor, n. 6818–24, 8123. Moral good also, which is sincerity, and civil good, which is justice, are the neighbor; and to act sincerely and justly from the love of sincerity and justice, is to love the neighbor, n. 2915, 4730, 8120–23. Hence charity toward the neighbor extends itself to all things of the life of man, and to do what is good and just, and to act sincerely from the heart, in every function and in every work, is to love the neighbor, n. 2417, 8121, 8124. The doctrine in the ancient church was the doctrine of charity, and hence they had wisdom, n. 2385, 2417, 3419, 3420, 4844, 6628.

selves and the world, and find enjoyment in fraud; and what is good, sincere, and just from fraud, is evil, insincere, and unjust, which is what they love in what is good. Because the loves thus determine the life of every one, therefore all, as soon as they come after death into the world of spirits, are explored as to their quality, and are attached to those who are in similar love; those who are in heavenly love, to those who are in heaven, and those who are in corporeal love, to those who are in hell. And also, after having passed through the first and second state, they are so separated that they no longer see each other nor know each other; for every one becomes his own love, not only as to the interiors which are of the mind, but also as to the exteriors which are of the face, the body, and the speech; for every one becomes the image of his own love, even in outward form. Those who are corporeal loves appear gross, dusky, black, and misshapen; but those who are heavenly loves, appear fresh, bright, fair, and beautiful. They are wholly unlike also as to their thoughts and feelings; those who are heavenly loves are also intelligent and wise, but those who are corporeal loves are stupid and as it were sottish. When it is given to inspect the interiors and exteriors of the thought and affection of those who are in heavenly love, the interiors appear like light, in some like flaming light, and the exteriors in various beautiful colors like rainbows; but the interiors of those who are in corporeal love appear as something black, because they are closed, and the interiors of some as dusky fire, who are those who had been interiorly in malignant deceit: the exteriors also appear of a dirty color, and disagreeable to the sight. The interiors and exteriors of the mind and disposition, are presented visible in the spiritual world whenever it pleases the Lord. Those who are in corporeal love see nothing in the light of heaven, which to them is thick darkness; but the light of hell, which is as light from ignited coals, is to them as clear light. In the light of heaven also

their inward sight is darkened, even till they are insane; they therefore shun it and hide themselves in dens and caverns, deeply in proportion to their falsities from evils. But on the other hand those who are in heavenly love, the higher or more interiorly they come into the light of heaven, the more clear and beautiful do they see all things, and the more intelligently and wisely do they perceive truths. Those who are in corporeal love cannot in any wise live in the heat of heaven, for the heat of heaven is heavenly love, but in the heat of hell, which is the love of raging against others who do not favor themselves. Contempt of others, enmity, hatred, and revenge, are the enjoyments of that love; and when they are in them they are in their life, not at all knowing what it is to do good to others from good itself and for the sake of good itself, but only to do good from evil and for the sake of evil. Neither can those who are in corporeal love breathe in heaven, for when any evil spirit is brought thither, he draws his breath as one who struggles in a contest; whereas they who are in heavenly love breathe the more freely and live the more fully, the more interiorly they are in heaven. From these things it may be evident that heavenly and spiritual love is heaven with man, because on that love are inscribed all things of heaven; and that corporeal and worldly love without heavenly and spiritual love, are hell with man, because on those loves are inscribed all things of hell. Hence it is evident that he who has heavenly and spiritual love comes into heaven, and he who has corporeal and worldly love without heavenly and spiritual, into hell.

482. *That faith does not remain with man if it is not from heavenly love*, has been made manifest to me by so much experience that if the things which I have seen and heard on the subject should be adduced, they would fill a volume. This I can testify, that there is no faith at all, nor can there be any, with those who are in corporeal and worldly love without heavenly and spiritual, and that they

have only knowledge, or a persuasion that a thing is true, because it serves their love. Some of those who supposed themselves to be in faith were brought to those who were in faith, and then communication being given, they perceived that they had no faith at all. They confessed also afterward that merely believing what is true and believing the Word, is not faith, but faith is loving truth from heavenly love, and willing and doing it from interior affection. It was also shown that their persuasion which they called faith, was only as the light of winter in which, because there is no heat, all things on the earth, bound up in frost, are torpid and lie under the snow. For this reason the light of persuasive faith with them, as soon as it is shone upon by the rays of the light of heaven, is not only extinguished, but also becomes darkness in which no one sees himself; and then the interiors at the same time are so darkened that they understand nothing at all, and at length grow insane from falsities. Therefore with such all the truths are taken away which they had learned from the Word and from the doctrine of the church, and had called the truths of their faith, and in their place they are imbued with every falsity which is in agreement with the evil of their life; for all are let into their own loves and into the falsities agreeing with them, and then they hate and abhor and thus reject truths, because they are repugnant to the falsities of evil in which they are. This I can testify from all my experience of the things of heaven and hell, that they who from doctrine have professed faith alone, and have been in evil as to life, are all in hell. I have seen them cast down thither to the number of many thousands, of whom an account may be seen in a small work concerning The Last Judgment and the Destruction of Babylon.

483. *That love in act, and thus the life of man, is what remains*, follows as a conclusion from what has now been shown from experience, and from what has been said about deeds and works; love in act is work and deed.

484. It is to be known that all works and deeds are of moral and civil life, and hence that they regard what is sincere and right, and what is just and equitable; what is sincere and right is of moral life, and what is just and equitable is of civil life. The love from which the deeds are done is either heavenly or infernal. Works and deeds of moral and civil life are heavenly, if they are done from heavenly love; for what is done from heavenly love is done from the Lord, and whatever is done from the Lord is good. But the deeds and works of moral and civil life are infernal, if they are done from infernal love; for what is done from this love, which is the love of self and of the world, is done from man himself, and whatever is done from man himself is in itself evil; for man, viewed in himself, or his proprium, is nothing but evil.*f*

THE ENJOYMENTS OF THE LIFE OF EVERY ONE ARE AFTER DEATH TURNED INTO CORRESPONDING ENJOYMENTS.

485. That the reigning affection or ruling love remains to eternity with every one, has been shown in the preceding chapter; but that the enjoyments of that affection or

f Man's proprium consists in loving himself more than God, and the world more than heaven, and in making nothing of his neighbor in comparison with himself, thus it consists in the love of self and of the world, n. 694, 731, 4317. It is this proprium into which man is born, and this is dense evil, n. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. From man's proprium comes not only all that is evil, but likewise all that is false, n. 1047, 10283, 10284, 10286. The evils which are from man's proprium are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7370, 7373, 7374, 9348, 10038, 10742. So far as man's proprium reigns, so far the good of love and the truth of faith are either rejected, or suffocated, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10742. Man's proprium is hell with him, n. 694, 8480. The good which man does from his proprium, is not good, but in itself evil, n. 8480.

love are turned into corresponding enjoyments, is now to be shown. By being turned into corresponding enjoyments, is meant into spiritual enjoyments which correspond to natural. That they are turned into spiritual enjoyments may be evident from this, that man as long as he is in his earthly body is in the natural world, but when he leaves that body, he comes into the spiritual world and puts on a spiritual body. That the angels are in perfect human form, and also men after death, and that their bodies with which they are clothed are spiritual, may be seen above (n. 73–77, and 453–460) ; and also what the correspondence is of spiritual things with natural (n. 87–115).

486. All the enjoyments that man has are of his ruling love, for man feels nothing else enjoyable than what he loves, thus especially that which he loves above all things ; whether you say the ruling love, or that which is loved above all things, it is the same thing. Those enjoyments are various ; they are as many in general as there are ruling loves, consequently as many as there are men, spirits, and angels, for the ruling love of one is not in every respect like that of another. Hence it is that no one has a face exactly like that of another ; for one's face is an image of his mind, and in the spiritual world is an image of his ruling love. The enjoyments of every man in detail are also of infinite variety ; nor is any one delight altogether like to or the same with another, whether they succeed one after another or are together at the same time, for one is never the same with another. But still these particular enjoyments with every one have reference to his one love, which is the ruling love, for they compose it and thus make one with it. In like manner all enjoyments in general have reference to one universally reigning love, in heaven to love to the Lord, and in hell to the love of self.

487. What the spiritual enjoyments are into which the natural enjoyments of every one are turned after death, and what is their nature, cannot be known except from the

knowledge of correspondences. This teaches in general that nothing natural exists without something spiritual corresponding to it; and it also teaches in particular what it is that corresponds and what is its nature. Consequently he who is in this knowledge may ascertain and know his own state after death if he only knows his own love, and of what quality that is in the universally reigning love to which all loves have reference, as was said just above. But to know their own ruling love is impossible for those who are in the love of self, because they love what is their own, and their evils they call goods, and at the same time the falsities which favor them and by which they confirm their evils, they call truths. And yet if they wish they may know it from others who are wise and who see what they themselves do not; but neither is this possible with those who are so filled up with the love of self that they reject all the teaching of the wise. But those who are in heavenly love receive instruction and from truths see their evils into which they were born, when they are brought into them; for truths make evils manifest. Every one from truth which is from good, can see evil and its falsity; but no one can from evil see what is good and true. The reason is that the falsities of evil are darkness, and likewise correspond to darkness; and so those who are in falsities from evil are as blind persons, who do not see the things that are in light, and also shun them like birds of night.[a] But truths from good are light and also correspond to light (see above, n. 126–134). They therefore who are in truths from good are able to see and have their eyes open, and discern the

[a] Darkness, in the Word, from correspondence signifies falsities, and thick darkness the falsities of evil, n. 1839, 1860, 7688, 7711. The light of heaven is thick darkness to the evil, n. 1861, 6832, 8197. They who are in the hells are said to be in darkness, because in the falsities of evil, concerning whom, n. 3340, 4418, 4531. The blind in the Word signify those who are in falsities and are not willing to be instructed n. 2383, 6990.

things which are of light and of shade. On these subjects also I have been confirmed by experience. The angels in heaven both see and perceive the evils and falsities that sometimes arise in themselves, also the evils and falsities in which spirits are who are connected with the hells, in the world of spirits; but the spirits themselves cannot see their own evils and falsities. They do not comprehend what the good of heavenly love is, what conscience, what sincerity and justice — unless it be done for the sake of self — nor what it is to be led by the Lord; they say that such things do not exist, and thus are of no account. These things are said to the intent that man may explore himself and from his enjoyments learn his love, and hence as far as he makes out from a knowledge of correspondences, may know the state of his life after death.

488. How the enjoyments of every one's life after death are turned into corresponding enjoyments, may indeed be known from a knowledge of correspondences; but because that knowledge is not as yet common, I would like to throw some light on the subject by certain examples from experience. All those who are in evil, and have confirmed themselves in falsities against the truths of the church, especially those who have rejected the Word, shun the light of heaven and rush into hiding places which at their openings appear very dark, and into clefts of rocks where they hide themselves; and this is because they have loved falsities and hated truths; for such hiding places and clefts of rocks,[b] as well as darkness, correspond to falsities, as light to truths. It is their enjoyment to dwell there, and unpleasant to them to dwell in open country. In like manner do those who have taken enjoyment in insidious and clandestine plots, and in treacherous machinations:

[b] A hole and the cleft of a rock in the Word signifies obscurity and falsity of faith, n. 10582. Because a rock signifies faith from the Lord, n. 8581, 10580; and a stone the truth of faith, n. 114, 643, 1298, 3720, 6426, 8609, 10376.

they too are in such hiding places and enter into rooms so dark that they cannot even see one another, and whisper together in corners: into this is turned the enjoyment of their love. Those who have studied sciences without any other end than they might be called learned, and have not cultivated the rational faculty by them, but have taken enjoyment in the things of memory from pride therein, love sandy places, which they choose in preference to fields and gardens, because sandy places correspond to such studies. Those who have been learned in the doctrines of their own and other churches, and have not applied their knowledge to life, choose for themselves rocky places and dwell among heaps of stones; they shun places that are cultivated, because they hold them in aversion. Those who have ascribed all things to nature, and also those who have ascribed all things to their own prudence, and by various arts raised themselves to honors and acquired wealth, in the other life apply to the study of magic arts, which are abuses of Divine order, in which they find the chief enjoyment of life. Those who have applied Divine truths to their own loves and thus have falsified them, love urinous things because they correspond to the enjoyments of such love.[c] Those who have been sordidly avaricious, dwell in cells and love swinish filth and such stenches as are exhaled from undigested food in the stomach. Those who have passed their life in mere pleasures and have lived delicately and indulged their appetite, loving such things as the highest good of life, in the other life love excrementitious things and privies, in which they find their delight, for the reason that such pleasures are spiritual filth. They shun places that are clean and void of filth, because they find them unpleasant. Those who have found enjoyment in adulteries, pass their time in brothels where all things are vile and filthy; these they love and shun chaste homes, into which they cannot come

[c] The defilements of truth correspond to urine, n. 5390.

without falling into a swoon. Nothing is more delightful to them than to break up marriages. Those who have been desirous of revenge and have thereby contracted a savage and cruel nature, love cadaverous substances, and are in hells of that nature; and so on.

489. But the enjoyments of the life of those who have lived in heavenly love in the world, are turned into corresponding enjoyments, such as are in the heavens. These enjoyments have their existence from the Sun of heaven and its light, and this light presents to view such things as have inwardly concealed what is Divine. The things seen by means of this light affect angels inwardly in their minds, and at the same time outwardly in their bodies; and because Divine light, which is Divine truth proceeding from the Lord, flows into their minds opened by heavenly love, it presents outwardly such things as correspond to the enjoyments of their love. That the things which appear to the sight in heaven correspond to the interiors of angels, or to the things which are of faith and love and thence of their intelligence and wisdom, was shown in the chapter on representatives and appearances in heaven (n. 170–176), and in the chapter on the wisdom of the angels of heaven (265–275). Since we have begun to confirm this matter by examples from experience, in order to illustrate what has already been said from the causes of things, I will add some particulars in regard to the heavenly enjoyments into which natural enjoyments are turned with those who live in heavenly love in the world. Those who have loved Divine truths and the Word from interior affection, or from affection for truth itself, in the other life dwell in light, in elevated places, appearing as mountains, where they are continually in the light of heaven. They do not know what darkness is, such as that of night in the world, and they also live in a vernal temperature; there are presented to their view as it were fields and standing corn, and also vineyards; in their houses every thing is full of light as if of

precious stones; when they look through the windows, it is as through pure crystals. These are the enjoyments of their sight, but the same things are interiorly delightful from correspondence with Divine heavenly things; for the truths from the Word which they have loved, correspond to standing corn, vineyards, precious stones, windows, and crystals.[d] Those who have applied the teachings of the church, which are from the Word, immediately to life, are in the inmost heaven and excel the rest in the delight of wisdom. In every object they see things Divine; the objects indeed they see, but the corresponding Divine things flow in immediately into their minds and fill them with blessedness affecting all their sensations; and hence all things to their eyes as it were laugh, play, and live, as may be seen above (n. 270). Those who have loved the sciences, and by means of them have cultivated their rational faculty and acquired intelligence, and at the same time have acknowledged the Divine, have their pleasure in the sciences and their rational enjoyment turned in the other life into spiritual enjoyment, which is that of knowing good and truth. They dwell in gardens, in which are seen flowerbeds and grass-plots beautifully arranged, and rows of trees round about, with arbors and walks, the trees and flowers changing from day to day. The whole view fills their minds with enjoyment in a general way, and the variations in detail continually renew the enjoyment; and because every thing there corresponds to something Divine, and they are in the knowledge of correspondences, they are always filled with new knowledges and thereby their spiritual rational

[d] A crop of corn in the Word signifies a state of reception and of increase of truth from good, n. 9294. Standing corn signifies truth in conception, n. 9146. Vineyards signify the spiritual church and the truths of that church, n. 1069, 9139. Precious stones signify the truths of heaven and the church transparent from good, n. 114, 9863, 9865, 9868, 9873, 9905. A window signifies the intellectual faculty which is of the internal sight, n. 655, 658, 3391.

faculty is perfected. These are their enjoyments, because gardens, flower-beds, grass-plots, and trees, correspond to sciences, knowledges, and intelligence therefrom.[e] Those who have ascribed all things to the Divine, regarding nature as dead in comparison, but subservient to things spiritual, and have confirmed themselves in this view, are in heavenly light, with which all things before their eyes are penetrated and exhibit innumerable variegations of light, which their internal sight as it were immediately embraces; and hence they perceive interior delights. The things seen within their houses are as of diamond, with similar variegations of light. The walls of their houses, as already said, are like crystal, thus also transparent, and in them appear as it were flowing forms representative of heavenly things, and this also with perpetual variety. These things are so because such transparency corresponds to an intellect enlightened by the Lord, the shadows being removed which arise from the faith and love of natural things. Such are the things, and infinite others, of which it is said by those who have been in heaven, that they have seen what eye has never seen and — from the perception of Divine things communicated to them from those who are there — have heard what ear has never heard. Those who have not acted clandestinely, but have been desirous that all things which they thought should be exposed to view so far as civil life permitted — because they have thought nothing but what was sincere and just from the Divine — in heaven have faces full of light, and in the face from that light each of their affections and thoughts is seen as in form, and their speech and actions are as the images of their affections; hence they

[e] A garden, a grove, and paradise, signify intelligence, n. 100, 108, 3220. Therefore the ancients celebrated holy worship in groves, n. 2722, 4552. Flowers and flower-beds signify truths learned and knowledges, n. 9553. Herbs, grasses, and grass-plots signify truths learned, n. 7571. Trees signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692.

are loved more than others. When they are speaking the face becomes a little obscure, but when they have done speaking, the same things which they spoke appear together in the face in full view. All things also which exist around them, because they correspond to what is within them, are in such an appearance that it is clearly perceived by others what they represent and signify. Spirits whose delight has been to act clandestinely, when they see them at a distance shun them, and appear to themselves to creep away from them like serpents. Those who have regarded adulteries as most wicked, and have lived in the chaste love of marriage, are beyond all others in the order and form of heaven, and hence in all beauty and continually in the flower of youth. The enjoyments of their love are ineffable and they increase to eternity; for into that love all the delights and joys of heaven flow, because the love descends from the conjunction of the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven itself in general, and with each angel in particular (see above, n. 366–386). But what their outward enjoyments are cannot be described by human words. These are only a few of the things that have been told me about the correspondences of the enjoyments given to those who are in heavenly love.

490. From this it may be known that the enjoyments of all after death are turned into corresponding ones, the love itself still remaining to eternity; as for example marriage love, the love of what is just, sincere, good, and true, the love of science and of knowledge, the love of intelligence and wisdom, and the rest. What flow from these loves, as streams from their fountains, are enjoyments, and these permanent, but exalted to a superior degree when raised from natural to spiritual.

THE FIRST STATE OF MAN AFTER DEATH.

491. There are three states which man passes through after death, before he comes either into heaven or into hell; the first state is that of his exteriors, the second is that of his interiors, and the third is that of his preparation. Man passes through these states in the world of spirits. There are some however who do not pass through these states, but immediately after death are either taken up into heaven or cast into hell. Those who are immediately taken up into heaven are those who have been regenerated and thus prepared for heaven, in the world. Those who are so regenerated and prepared that they have need only to reject natural impurities with the body, are taken by angels immediately into heaven. I have seen them taken up soon after the hour of death. But those who have been inwardly wicked, while outwardly in appearance good, and have thus filled up the measure of their wickedness with wiles and used goodness as a means of deceiving, are immediately cast into hell. I have seen some such cast into hell directly after death; one of the most deceitful with his head downward and feet upward, and others in other ways. There are also some who immediately after death are cast into caverns and thus separated from those who are in the world of spirits, from which they are taken out and let in again by turns. They are such as under civil pretences have dealt wickedly with the neighbor. But all these are few in comparison with those who are kept in the world of spirits and there according to Divine order undergo preparation for heaven, or for hell.

492. As to the first state, which is that of the exteriors, man comes into it immediately after death. Every man as to his spirit has exteriors and interiors. The exteriors of the spirit are the means by which it accommodates the man's body in the world, especially his face, speech, and

gestures, to fellowship with others; but the interiors of the spirit are what belong to its own proper will and thought, which are rarely manifested in the face, speech, and gesture. For man is accustomed from childhood to make a show of friendship, benevolence, and sincerity, and to conceal the thoughts of his own proper will; hence from habit he leads a moral and civil life outwardly, whatever he may be inwardly; and the effect of this habit is, that man scarcely knows his interiors and does not attend to them.

493. The first state of man after death is similar to his state in the world, because he is then in like manner in his exteriors; he has also a similar face, similar speech, and a similar disposition, thus a similar moral and civil life. And so he does not know but he is still in the world, unless he pays attention to the things that he meets and to what was said to him by the angels when he was raised up, that he is now a spirit (n. 450). Thus one life is continued into the other, and death is only the passage.

494. From this resemblance of a man's spirit, when lately from the world, to his appearance there, he is then recognized by his friends and by those whom he had known in the world; for spirits perceive the person not only from his face and speech, but also from the sphere of his life when they approach. Every one in the other life when he thinks of another, brings up to himself his face in thought and at the same time some things of his life; and when he does this, the other becomes present, as if he were summoned and called. This is so in the spiritual world from the fact that thoughts are there communicated and there is not such space there as in the natural world (see above, n. 191–199). Hence all when they first come into the other life are recognized by their friends, their relatives, and those known to them in any way; and they talk together and afterward associate, according to their friendship in the world. I have frequently heard that those who have come from the world rejoiced at seeing their friends

again, and that their friends on their part rejoiced that they had come. Very commonly a husband and wife come together and congratulate each other. And they remain together, but this for a longer or a shorter time, according to their delight in living together in the world. If true marriage love, which is the conjunction of minds from heavenly love, has not united them, after remaining together some time they are separated. And if the minds of the parties were in disagreement and were inwardly averse to each other, they burst forth into open enmity and sometimes into combat; notwithstanding which they are not separated until they enter the second state, which will be treated of presently.

495. Since the life of spirits recently from the world is not unlike their former life, and as they do not know anything about the state of the life after death, nor any thing about heaven and hell, except what they have learned from the sense of the letter of the Word, and from preaching from it, after wondering that they are in a body and in every sense which they had in the world, and that they see similar objects, they become eager to know what heaven is, what hell is, and where they are. They are then instructed by friends in regard to the state of eternal life, and are led about to various places and into various companies, and some times into cities—also into gardens and paradises—in general to magnificent things, such as delight the outward senses they then have. Then by turns they are brought into their thoughts which they had in the life of the body, in regard to the state of their soul after death, and heaven and hell; and this even till they feel indignant at their entire ignorance of such things, and likewise at that of the church. Almost all desire to know whether they shall come into heaven. Most of them believe that they shall, because in the world they have led a moral and civil life; not considering that the bad and the good lead a similar life outwardly, alike doing good to others and frequenting

places of public worship, hearing sermons, and praying; and not knowing at all that outward deeds and outward acts of worship do nothing, but the inward states from which outward acts proceed. Scarce one out of thousands knows what inward states are, and that in them is heaven and the church for man; and still less that outward acts are such as the intentions and thoughts are, and that in these are love and faith from which they are. And when they are instructed, they do not comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are they who come at this day from the Christian world into the other life.

496. They are, however, explored by good spirits as to their quality, and this in various ways, since in this first state the wicked as well as the good speak what is true and do good actions. This is from the cause mentioned above, that they have alike lived morally in outward form, since they have lived in governments and under laws, and have thereby acquired the reputation of being just and sincere and have secured favor, and thus been exalted to honors and obtained wealth. But evil spirits are distinguished from the good principally by this, that the evil attend eagerly to what is said about outward things, and little to what is said about inward things, which are the truths and goods of the church and of heaven: these things indeed they hear, but not with attention and joy. They are also distinguished by this, that they frequently turn themselves to certain quarters, and when left to themselves follow the paths which are in that direction. From the quarters to which they turn and the paths in which they go, it is ascertained what the love is which leads them.

497. All the spirits who arrive from the world are indeed attached to some society in heaven, or to some society in hell, but only as to their interiors; and yet the interiors are not manifested to any one so long as they are in exteriors, for outward things hide and cover inward things,

especially with those who are in interior evil. But afterward they appear manifest, when they come into the second state, because then their interiors are opened and the exteriors laid asleep.

498. This first state of man after death continues with some for days, with some for months, and with some for a year; but seldom with any one beyond a year: with each a shorter or a longer time according to the agreement and disagreement of interiors with exteriors. For with every one the exteriors and interiors must make one and must correspond, no one being allowed in the spiritual world to think and will in one way and to speak and act in another. Every one there must be the image of his own affection or his own love, and therefore such as he is inwardly, such he must be outwardly. For this reason a spirit's exteriors are first disclosed and reduced to order, that they may serve as a plane corresponding to the interiors.

SECOND STATE OF MAN AFTER DEATH.

499. The second state of man after death is called the state of his interiors, because he is then let into the interiors which are of his mind, or of his will and thought; and the exteriors, in which he had been in his first state, are laid asleep. Whoever attends to man's life and speech and actions, may know that every one has both exteriors and interiors, or exterior and interior thoughts and intentions. This he may know from the following considerations: in society one thinks of others according to what he has heard and learned of them, from report or from conversation; but he does not speak with them according to his thought, and though they be evil, still he treats them with civility. That this is so, we very well know from pretenders and flatterers, who speak and act quite differently

from what they think and will; and from hypocrites, who speak about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor, as if from faith and love, when yet in heart they do not so believe, but love themselves alone. From this it may be evident that there are thoughts of two kinds, one exterior and the other interior; and that such persons speak from exterior thought, and from interior thought are of a different sentiment, and that these two thoughts are separated, care being taken lest the interior should flow into the exterior and in any manner appear. Man is so formed from creation that interior thought should make one with exterior by correspondence; and it likewise does so make one with those who are in good, for they think and speak only what is good. But with those who are in evil, interior thought does not make one with exterior, for they think what is evil and speak what is good. With them order is inverted, for they have good without and evil within. Hence evil with them has dominion over good and subjects it to itself as a servant, that it may serve it as a means to obtain its ends, which are of their love. And such an end being in the good which they speak and do, it is evident that their good is not good, but infected with evil, however it may appear as good in outward form to those who are not acquainted with their interiors. It is otherwise with those who are in good, for with them order is not inverted, but good from interior thought flows into exterior, and thus into word and deed. This is the order into which men were created; for thus their interiors are in heaven and in the light of heaven, and since the light of heaven is the Divine truth proceeding from the Lord, consequently is the Lord in heaven (n. 126–140), they are led by the Lord. These things are said that it may be known that every man has interior thought and exterior thought, and that they are distinct from each other. When thought is mentioned, will is also meant, for thought is

from the will, since no one can think without will. From these things it is plain what is meant by the state of man's exteriors and the state of his interiors.

500. When we speak of will and of thought, then by will is also meant affection and love, likewise all the enjoyment and pleasure which are of affection and love, because they have reference to the will as to their subject — since what a man wills, this he loves and feels as enjoyable and pleasurable; and on the other hand, what a man loves and feels as enjoyable and pleasurable, this he wills. And by the thought is then meant also all that by which man confirms his affection or his love; for the thought is nothing else than the form of the will, or that whereby what man wills may appear in light. This form is presented by various rational analyses, which derive their origin from the spiritual world and belong properly to the spirit of man.

501. It is to be known that man is altogether such as he is as to his interiors, and not such as he is as to his exteriors separate from the interiors. The reason is that the interiors are of his spirit and man's life is the life of his spirit, for from this the body lives. For this reason also such as a man is as to his interiors, such he remains to eternity. But the exteriors, as they belong also to the body, are separated after death, and those of them which adhere to the spirit are laid asleep and only serve as a plane for the interiors, as was shown above in treating of man's memory remaining after death. Hence it is evident what is man's own and what is not his own, namely, that with the wicked all which is of the exterior thought from which they speak, and of the exterior will from which they act, is not their own, but that which is of their interior thought and will.

502. When the first state is passed through, which is the state of the exteriors — treated of in the preceding chapter — the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which

he had been in the world when left to himself to think freely and without restraint. Into this state he glides without being aware of it, just as in the world, when he withdraws his thought nearest to the speech, or from which he speaks, toward his interior thought and abides in that. When therefore the man-spirit is in this state, he is in himself and in his very life; for to think freely from his own affection is the very life of man, and is himself.

503. The spirit in this state thinks from his very will, thus from his very affection, or from his very love; and then the thought makes one with the will, and one in such a manner that he scarcely appears to think, but to will. It is nearly the same when he speaks, yet with the difference that he speaks with some fear of the thoughts of the will going forth naked, since by conventional life in the world this habit had become of his will.

504. All men whatever are let into this state after death, because it is the state belonging to their spirit; the former state is such as the man was in spirit when in company, which is not his own. That this state, of the exteriors, in which man is at first after death — as shown in the preceding chapter — is not his own, may be evident from several considerations; as from this, that spirits not only think, but also speak from their own affection, for their speech is from that affection, as was said and shown in the chapter on the speech of angels (n. 234–245). The man also thought in this way in the world when he thought within himself, for then he did not think from the words of his mouth, but only saw the things in mind, and saw more within a minute than he could afterward utter in half an hour. That the state of the exteriors is not man's own or his spirit's own, is also plain from this, that when he is in company in the world, he speaks according to the laws of moral and civil life, and then interior thought rules the exterior, as one person rules another, to prevent its passing beyond the limits of decorum and good manners. The

same is manifest also from this, that when man thinks within himself, he thinks in what manner he must speak and act in order to please and secure friendship, good will, and favor, and this by unnatural means, thus otherwise than he would do if he acted in accordance with his own will. From these things it is evident that the state of the interiors, into which the spirit is let, is his own state, and was the man's own state when he lived in the world.

505. When the spirit is in the state of his interiors, it then manifestly appears of what quality the man was in himself when in the world, for he then acts from his own self. He who was interiorly in good in the world, then acts rationally and wisely, indeed, more wisely than in the world, because he is released from connection with the body, and thus from terrestrial things, which caused obscurity and interposed as it were a cloud. But he who was in evil in the world, then acts foolishly and insanely, even more insanely than in the world, because he is in freedom and under no restraint. For when he lived in the world, he was sane in outward appearance, since he thereby feigned himself a rational man; but when the outward appearance is taken away from him, his insanities are revealed. A wicked person who outwardly takes on the semblance of a good man, may be compared to a covered vessel shining and polished on the outside, within which is hidden filth of all kinds, in accordance with the Lord's saying, *Ye are like unto whited sepulchres, which outwardly appear beautiful, but within are full of dead men's bones, and of all uncleanness* (Matt. xxiii. 27).

506. All who have lived in good in the world and have acted from conscience, who are those that have acknowledged the Divine and have loved Divine truths, especially those who have applied them to life, appear to themselves when let into the state of their interiors, like those who are awakened out of sleep, and like those who from shade enter into light. They think also from the light of heaven, thus

from interior wisdom, and they act from good, thus from interior affection. Heaven also flows into their thoughts and affections with interior blessedness and delight, of which before they knew nothing; for they have communication with the angels of heaven. Then also they acknowledge the Lord and worship Him from their very life, for they are in their own proper life when in the state of their interiors, as was said just above (n. 505); and they likewise acknowledge and worship Him from freedom, for freedom is of interior affection. In this way they recede also from external sanctity and come into internal sanctity, in which true worship really consists. Such is the state of those who have lived a Christian life according to the precepts in the Word. But wholly contrary is the state of those who in the world have lived in evil, and who have had no conscience and have in consequence denied the Divine; for all who live in evil, inwardly in themselves deny the Divine, howsoever they may think in outward thought that they do not deny but acknowledge; since to acknowledge the Divine and to live wickedly are opposites. Such persons appear in the other life, when they come into the state of their interiors and are heard to speak and seen to act, as infatuated; for from their evil lusts they burst forth into all abominations, into contempt of others, ridicule and blasphemy, hatred and revenge. They plot intrigues, some with such cunning and malice that it can scarcely be credited that any thing of the kind could exist in any man; for they are then in a free state to act according to the thoughts of their will, because they are separated from outward conditions which restrained and checked them in the world. In a word they are deprived of rationality, because in the world their reason had its seat not in their interiors, but in their exteriors, and yet they then appear to themselves wiser than others. Such being their character, when they are in this second state they are remitted by short intervals into the state of their exteriors, and then into the memory of their actions when

they were in the state of their interiors. Some of them are then ashamed and acknowledge that they have been insane; some are not ashamed; some are indignant at not being allowed to remain continually in the state of their exteriors. But it is shown to these what their quality would be if they were continually in this state, namely, that they would clandestinely attempt such things as they did in the state of their interiors, and by appearances of goodness, of sincerity and justice, would seduce the simple in heart and faith, and would wholly destroy themselves; for their exteriors would burn at length with a similar fire as their interiors, and it would consume all their life.

507. When spirits are in this second state, they appear just such as they had been in themselves in the world, and what they had done and spoken in concealment is made manifest; for then, as no outward considerations restrain them, they speak and endeavor to act openly in the same way as they had before done in secret, not being afraid for their reputation as in the world. They are also then brought into many states of their evils, that their nature may appear to angels and good spirits. Thus hidden things are laid open and secret things are uncovered, according to the Lord's words: *There is nothing covered that shall not be revealed, and hid that shall not be known: whatsoever ye have said in the darkness, shall be heard in the light, and what ye have spoken in the ear in closets, shall be preached on the housetops* (Luke xii. 2, 3). And in another place: *I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment* (Matt. xii. 36).

508. What is the nature of the wicked in this state, cannot be described in a few words, for every one is then insane according to his lusts, and these are various. I shall therefore mention only some special instances, from which a conclusion may be formed in regard to the rest. They who have loved themselves above all things, and in their

offices and employments have regarded self-honor, and have performed uses not for the sake of uses and their own delight in them, but for the sake of reputation, that they might by means of them be esteemed more worthy than others, and have thus been delighted with the fame of their own honor, are more stupid in this second state than others; for in proportion as any one loves himself he is removed from heaven, and in proportion as he is removed from heaven, he is removed from wisdom. But they who have been in self-love, and at the same time have been crafty and have raised themselves to honors by artful practices, join in fellowship with the worst of spirits and learn magic arts, which are abuses of Divine order, by which they trouble and infest all who do not honor them. They lay snares, they foment hatred, they burn with revenge, and desire to vent their rage upon all who do not submit themselves, rushing into all these enormities just so far as the fiendish crew favors them; and at length they consider in their heart in what manner they may ascend into heaven to destroy it, or to be worshipped there as gods: to such lengths does their madness go. Papists who have been of this nature are more insane than the rest, for they cherish the belief that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is Divine and calling themselves Christ. Their persuasion of this is so strong that wherever it flows in, it disturbs the mind and induces darkness even to pain. They are nearly the same in both states, but in the second they are without rationality. Of their insanities and their lot after this state, some particulars will be told in the small work on The Last Judgment and the Destruction of Babylon. Those who have attributed creation to nature, and hence have in heart, if not with the mouth, denied the Divine, and consequently all things of the church and of heaven, associate with their like in this state, and call every one a god who excels in craftiness, worshipping him

with Divine honor. I have seen such spirits in an assembly adoring a magician, debating about nature, and behaving like fools, as if they were beasts under a human form, while among them were some who in the world had been in stations of dignity, and some who in the world were believed learned and wise. So also with others, with variety. From these few instances it may be concluded what is the quality of those whose interiors, of the mind, are closed toward heaven, as is the case with all who have not received any influx out of heaven through acknowledgment of the Divine and a life of faith. Every one may judge from himself what would be his quality if he were of such a nature, and were allowed to act without fear of the law and of the loss of life, and with no outward restraints, such as fear of suffering in his reputation, and of being deprived of honor, gain, and their pleasures. Nevertheless the insanity of these spirits is restrained by the Lord, that it may not rush beyond the limits of use; for some use is served by every one even of such a nature as this. Good spirits see in them what evil is and what is its quality, and what the quality of man is if he be not led of the Lord. It is also a use that by their means similar wicked spirits are collected together and separated from the good; also that the truths and goods which the wicked have professed and feigned outwardly, are taken away from them, and they are brought into the evils of their life and the falsities of evil, and are thus prepared for hell. For no one comes into hell until he is in his own evil and the falsities of evil, since no one is suffered there to have a divided mind, that is, to think and speak one thing and to will another. Every evil spirit must there think what is false from evil, and speak from the falsity of evil, both from the will, thus from his own love and its delight and pleasure; just as he thought in the world, in his spirit, that is, as he thought in himself when from interior affection. The reason is that the will is the man himself, and not the thought, only so far as it

partakes of the will, and the will is the very nature itself or disposition of the man; thus to be let into his will is to be let into his nature or disposition, and likewise into his life; for man by his life puts on a certain nature, and after death remains such as is the nature that he has procured to himself by his life in the world; and this nature with the wicked can no longer be amended and changed by means of the thought, or understanding of truth.

509. Evil spirits, when they are in this second state, inasmuch as they rush into evils of every kind, are wont to be frequently and grievously punished. Punishments in the world of spirits are manifold, nor is any respect had to person, whether he had been in the world a king or a servant. Every evil brings with itself punishment, the two making one; whoever therefore is in evil, is also in the punishment of evil. But still no one in the other world suffers punishment on account of the evils which he had done in this world, but on account of the evils which he then does. Yet it amounts to the same, and is the same thing, whether it be said that men suffer punishment on account of their evils in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one after death returns into his own life, and thus into similar evils, his nature remaining the same as it had been in the life of the body (n. 470–484). That they are punished, is because the fear of punishment is the only means of subduing evils in this state. Exhortation is no longer of any avail, neither instruction, nor the fear of the law and loss of reputation, since every one now acts from his nature, which cannot be restrained nor broken except by punishments. But good spirits are never punished, though they had done evils in the world, for their evils do not return; and I have learned that their evils were of another kind or nature than those of evil spirits, not being done purposely contrary to the truth, and not from any other evil heart than what they received hereditarily

from their parents, into which they were carried from a blind enjoyment when they were in externals separate from internals.

510. Every one comes to his own society in which his spirit has been in the world; for every man as to his spirit is conjoined to some society, either infernal or heavenly — a wicked man to an infernal society, a good man to a heavenly society — to which he returns after death (see n. 438). The spirit is brought to that society by successive steps and at length enters it. An evil spirit when he is in the state of his interiors is turned by degrees toward his own society, and at length directly to it, before this state is ended; and when this state is ended, then he himself casts himself into the hell where his like are. The act itself of casting appears to the sight like one falling headlong, with the head downward and the feet upward. The reason that it so appears is, that he is in inverted order, having loved infernal things and rejected heavenly things. Some evil spirits in this second state by turns enter the hells and likewise come out again, but these do not then appear to fall headlong, as when they are fully vastated. The society itself in which they were as to their spirit in the world, is likewise shown to them when they are in the state of their exteriors, that they may thereby know that they were in hell even in the life of the body; yet not in a similar state with those who are in hell itself, but in a similar state with those who are in the world of spirits; of whose state, in comparison with that of those who are in hell, more will be said hereafter.

511. The separation of evil spirits from good spirits is effected in this second state; for in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of evil spirits from the good is effected by various

means, generally by their being led about to those societies with which they had communication by good thoughts and affections in their first state, and so to those societies which they had induced to believe by outward appearances that they were not evil. For the most part they are led about through a wide circle, and everywhere shown to good spirits such as they really are. At the sight of them the good spirits turn themselves away, and then at the same time the evil spirits who are being led about, turn away their faces from the good to the quarter where their infernal society is, into which they are about to come — not to mention other methods of separation, which are many.

THIRD STATE OF MAN AFTER DEATH, WHICH IS THE STATE OF INSTRUCTION OF THOSE WHO COME INTO HEAVEN.

512. The third state of man after death, or of his spirit, is a state of instruction. This state is for those who come into heaven and become angels, but not for those who come into hell, since these cannot be instructed and their second state is therefore also their third, ending in this, that they are wholly turned to their own love, thus to the infernal society which is in similar love. When this is effected, they then think and will from that love; and because that love is infernal, they will nothing but what is evil and think nothing but what is false, these things being their enjoyments, because they are of their love; and hence they reject everything good and true, which they had before adopted because it served as means for their love. But the good are brought from the second state into the third, which is the state of their preparation for heaven, by instruction. For no one can be prepared for heaven, except by knowledge of what is good and true, thus except by in-

struction; since no one can know what spiritual good and truth are, and what evil and falsity, which are their opposites, unless he be instructed. What civil and moral good and truth are, which are called justice and sincerity, may be known in the world, because in the world there are civil laws which teach what is just, and there is the intercourse of society, in which man learns to live according to moral laws, all of which have reference to what is sincere and right. But spiritual good and truth are not learned from the world, but from heaven. They may indeed be known from the Word, and from the doctrine of the church which is derived from the Word, but still they cannot flow into life, unless man as to the interiors which are of his mind is in heaven; and man is then in heaven when he acknowledges the Divine, and at the same time acts justly and sincerely, seeing that he ought so to act because it is required in the Word. Thus he lives justly and sincerely for the sake of the Divine, and not for the sake of himself and the world, as ends. But no one can so act unless he be first instructed, as that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved above all things, and that the neighbor ought to be loved as himself, and that what is in the Word ought to be believed, because the Word is Divine. Without the knowledge and acknowledgment of these things man cannot think spiritually, and without thought about them he does not will them; for the things which a man does not know he cannot think, and the things which he does not think he cannot will. When therefore man wills those things, then heaven flows in, that is, the Lord through heaven, into the life of man; for He flows into the will, and through the will into the thought, and through both into the life, inasmuch as from them is all the life of man. From these things it is plain that spiritual good and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of

instruction. As far also as the Lord flows into the life of any one, so far He instructs him, for so far He enkindles the will with the love of knowing truths, and enlightens the thought to know them; and as far as these things take place, so far the interiors of man are opened and heaven is implanted in them; and again so far what is Divine and heavenly flows into the sincere things of moral life, and into the just things of civil life with man, and makes them spiritual, inasmuch as man then does them from the Divine, because for the sake of what is Divine. For the sincere and just things of moral and civil life which man does from that source are the very effects of spiritual life; and the effect derives all that it has from its efficient cause; for such as the cause is, such is the effect.

513. Instructions are given by angels of many societies, especially of those in the northern and southern quarters, for the reason that they are in intelligence and wisdom from the knowledge of good and truth. The places of instruction are to the north and are various, arranged and distinguished according to the kinds and varieties of heavenly good, that all and each may be there instructed according to their disposition and faculty of reception, the places extending round about to a considerable distance. The good spirits who are to be instructed are brought thither by the Lord when they have passed through their second state in the world of spirits, but still not all; for those who have been instructed in the world have also been prepared there by the Lord for heaven, and are taken up into heaven by another way — some immediately after death, some after a short stay with good spirits, where the grosser things of their thoughts and affections, which they contracted from honors and riches in the world, are removed, and thus they are purified. Some are first vastated, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely; these are they who have confirmed themselves in falsities, and still have led good lives;

for falsities confirmed inhere with much force, and until they are dispersed, truths cannot be seen, thus cannot be received. But the subject of vastations with the modes in which they are effected, has been treated of in the ARCANA CŒLESTIA, from which the notes below have been collected.[a]

514. All who are in places of instruction dwell separately;

[a] There are vastations in the other life, that is, they who come thither from the world are vastated, n. 698, 7122, 7474, 9763. The well-disposed are vastated as to falsities, and the evil as to truths, n. 7474, 7541, 7542. The well-disposed have vastations in order that they may put off what is of the earth and the world, contracted while they lived in the world, n. 7186, 9763; and that evils and falsities may be removed, and thus place may be given for the influx of goods and truths out of heaven from the Lord, and the faculty of receiving them, n. 7122, 9330. They cannot be elevated into heaven until such things are removed, because they do not agree with heavenly things and stand in their way, n. 6928, 7122, 7186, 7541, 7542, 9763. Thus likewise they are prepared who are to be elevated into heaven, n. 4728, 7090. It is dangerous to come into heaven before being prepared, n. 537, 538. The state of enlightenment and the joy of those who come out of vastation and are elevated into heaven, and their reception there, n. 2699, 2701, 2704. The region where those vastations are effected is called the lower earth, n. 4728, 7090. That region is under the soles of the feet, surrounded by the hells; its quality described, n. 4940–51, 7090; from experience, n. 699. What the hells are which infest and vastate more than the rest, n. 7317, 7502, 7545. They who have infested and vastated the well-disposed, afterward fear them, shun them, and hold them in aversion, n. 7768. Those infestations and vastations take place in different modes, according to the clinging of evils and falses, and continue according to what and how great they are, n. 1106–13. Some are willing to be vastated, n. 1107. Some are vastated by fears, n. 4942. Some by infestations from their evils which they have done in the world, and from their falsities which they have thought in the world, from which they have anxieties and pangs of conscience, n. 1106. Some by spiritual captivity, which is ignorance and interception of truth, conjoined with the desire of knowing truths, n. 1109, 2694. Some by sleep; some by a middle state between wakefulness and sleep, n. 1108. They who have placed merit in works, appear to themselves to cut wood, n. 1110. Others in other ways, with much variety, n. 699.

for as to their interiors they are connected each with the society of heaven to which he is about to come. Since therefore the societies of heaven are arranged according to the heavenly form (see above, n. 200–212), so likewise are the places where instructions are given; on which account, when those places are viewed from heaven, there appears there as it were a heaven in a lesser form. They extend themselves in length from east to west, and in breadth from south to north; but the breadth is to appearance less than the length. The arrangement in general is as follows. In front are those who died infants, and have been brought up in heaven to the age of early youth, and who after passing the state of their infancy with those who have had the care of them, are brought hither by the Lord and instructed. Behind these are the places where those are instructed who died adults, and who in the world were in affection for truth from the good of life. Behind them are those who have professed the Mohammedan religion, and in the world have led a moral life and acknowledged one Divine, and the Lord as the very Prophet; these when they recede from Mohammed, because he is not able to help them, accede to the Lord and worship Him and acknowledge His Divinity, and then are instructed in the Christian religion. Behind these more to the north, are the places of instruction of various heathen nations, who in the world have led a good life in conformity with their religion and have thereby acquired a kind of conscience, and have done what is just and right, not so much on account of the laws of their government as on account of the laws of religion, which they believed ought to be sacredly observed, and in no way violated by deeds. All these when they are instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These in number exceed all the rest, and the best of them are from Africa.

515. But all are not instructed alike, nor by like socie-

ties of heaven. They who from infancy have been educated in heaven, are instructed by angels of the interior heavens, since they have not imbibed falsities from falsities of religion, nor defiled their spiritual life with pollution from honors and riches in the world. They who have died adult are mostly instructed by angels of the lowest heaven, because these angels are better suited to them than the angels of the interior heavens, for the latter are in interior wisdom, which is not as yet received by them. But the Mohammedans are instructed by angels who had been in the world in the same religion, and had been converted to Christianity. The heathen likewise are instructed by their respective angels.

516. All instruction is given there from doctrine derived from the Word, and not from the Word without doctrine. Christians are instructed from heavenly doctrine, which is in entire agreement with the internal sense of the Word. All others, as the Mohammedans and the heathen, are instructed from doctrines adapted to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by moral life in agreement with the good dogmas of their religion, from which they have derived their life in the world.

517. Instructions in the heavens differ from instructions on earth in this, that knowledges are not committed to memory, but to life; for the memory of spirits is in their life, inasmuch as they receive and imbibe all things which are in agreement with their life, and do not receive, still less imbibe, those things which are not in agreement; for spirits are affections, and hence in a human form similar to their affections. This being the case with them, affection for truth is continually inspired for the sake of the uses of life; for the Lord provides that every one may love the uses suited to his genius, which love is also exalted by the hope of becoming an angel. And since all the uses of heaven have reference to the common use — which is for

the Lord's kingdom, this kingdom being their country—and since all special and particular uses are excellent in proportion as they more nearly and more fully regard that common use, therefore all special and particular uses, which are innumerable, are good and heavenly. With every one therefore affection for truth is conjoined with affection for use, so that they make one; by this means truth is implanted in use, so that the truths which they learn are truths of use. In this way angelic spirits are instructed and prepared for heaven. Affection for truth meet for use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of uses, which in the spiritual world are presented in a thousand ways, and with such delights and pleasures that they penetrate the spirit from the interiors, of his mind, to the exteriors, of his body, and thus affect the whole. Hence the spirit becomes as it were his use; and so when he comes into his society, into which he is initiated by instruction, he is in his life when in his use.[b] From these things it may be evident that knowledges, which are outward truths, do not introduce any one into heaven, but life itself, which is the life of use, implanted by knowledges.

518. There were some spirits who from their thought in the world, had persuaded themselves that they should come into heaven and be received before others, because they were learned and knew many things from the Word and from the doctrines of their churches, believing thus that they were wise, and that they were meant by those of whom

[b] Every good has its delight from uses, and according to uses, and likewise its quality; therefore such as the use is, such is the good, n. 3049, 4984, 7038. Angelic life consists in the goods of love and charity, thus in performing uses, n. 454. Nothing in man is regarded by the Lord, and hence by angels, but ends which are uses, n. 1317, 1645, 5854. The kingdom of the Lord is a kingdom of uses, n. 454, 696, 1103, 3645, 4054, 7038. To serve the Lord is to perform uses, n. 7038. Man's quality is according to the quality of uses, n. 1568, 3570, 4054, 6571, 6935, 6938, 10284.

it is said that *they shall shine as the brightness of the firmament, and as the stars* (Daniel xii. 3). But they were explored to see whether their knowledges resided in the memory, or in the life. Those who were in genuine affection for truth, thus for the sake of uses separate from corporeal and worldly things — which uses in themselves are spiritual — after being instructed, were also received into heaven; and it was then given them to know what it is that shines in heaven, namely, that it is Divine truth, which is there the light of heaven, in use, which is a plane that receives the rays of that light and turns them into various splendors. But those with whom knowledges only resided in the memory — who had procured by means of them the faculty of reasoning about truths, and of confirming what they accepted as principles, which, though false, after confirmation they saw as truths — since they were in no light of heaven and were yet in the belief, from the pride which frequently adheres to such intelligence, that they were more learned than others, and would thus come into heaven and be served by angels, were, for this reason and that they might be withdrawn from their infatuated faith, taken up to the first or lowest heaven, as for introduction into an angelic society. But when they were in the first entrance, at the inflowing of the light of heaven, they began to be darkened in their eyes, then to be disturbed in their understanding, and at length to gasp as at the point of death; and when they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. They were therefore cast down and were afterward instructed that knowledge does not make an angel, but the life itself which is obtained by knowledge; since knowledge viewed in itself is out of heaven, but life procured by knowledge is within heaven.

519. When, by instruction in the places above described, spirits have been prepared for heaven — which is effected in a short time, on account of their being in spiritual ideas,

that comprehend many things at once — they are then clothed with angelic garments, mostly white, as of fine linen; and thus they are brought to the way which tends upward to heaven, and are delivered to angel guards there, and are then received by other angels and introduced into societies, and into many blessed things. Afterward every one is led by the Lord into his own society, which also is effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but to the Lord alone. When they come to their own society, their interiors are opened, and since these are conformable to the interiors of the angels who are in that society, they are therefore immediately acknowledged and received with joy.

520. To what has been said, I would add something remarkable about the ways which lead from those places to heaven, and by which the novitiate angels are introduced. There are eight ways, two from each place of instruction, one going up toward the east, the other to the west; those who come into the Lord's celestial kingdom are introduced by the eastern way, but those who come to the spiritual kingdom are introduced by the western way. The four ways which lead to the Lord's celestial kingdom appear adorned with olive trees and fruit trees of various kinds, but those which lead to the Lord's spiritual kingdom appear adorned with vines and laurels. This is from correspondence, because vines and laurels correspond to affection for truth and its uses, while olives and fruits correspond to affection for good and its uses.

NO ONE COMES INTO HEAVEN FROM IMMEDIATE MERCY.

521. THEY who are not instructed about heaven and the way to heaven, also about the life of heaven with man, suppose that to be received into heaven is only from mercy, which is granted to those who are in faith and for whom the Lord intercedes, thus that it is merely admission out of favor; consequently, that all men whatsoever may be saved by the Lord's good pleasure; and indeed some conceive that this may be the case even with all in hell. But those who think so know nothing of man, that he is just such as his life is, and that his life is such as his love is, not only as to the interiors which are of his will and understanding, but also as to the exteriors which are of his body; and that the bodily form is only an outward form, in which the interiors present themselves in effect; and hence that the whole man is his own love (see above, n. 363). Nor do they know that the body does not live from itself, but from its spirit, and that the spirit of man is his very affection itself, and that his spiritual body is nothing else than the man's affection in a human form, such as it also appears in after death (see above, n. 453–460). So long as these things are unknown, man may be induced to believe that salvation is nothing but the Divine good pleasure, which is called mercy and grace.

522. What Divine mercy is shall first be told. Divine mercy is pure mercy toward the whole human race to save it, and it is likewise continual with every man, and never recedes from any one; so that whoever can be saved, is saved. And yet no one can be saved but by Divine means, which are revealed by the Lord in the Word. Divine means are what are called Divine truths; these teach in what manner man is to live in order that he may be saved; by those truths the Lord leads man to heaven, and by them

implants in him the life of heaven. This the Lord does with all; but the life of heaven cannot be implanted in any one who does not abstain from evil, since evil opposes it. So far therefore as man abstains from evil, so far the Lord out of pure mercy leads him by His Divine means, and this from infancy to the end of his life in the world, and afterward to eternity. This is the Divine mercy which is meant. Hence it is evident that the mercy of the Lord is pure mercy, but not immediate, that is, such as to save all out of good pleasure, however they may have lived.

523. The Lord never does anything contrary to order, because He Himself is Order. Divine truth proceeding from the Lord is what makes order, and Divine truths are the laws of order, according to which the Lord leads man. For this reason to save man by immediate mercy is contrary to Divine order, and what is contrary to Divine order is contrary to the Divine. Divine order is heaven with man, and this order man has perverted with himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy, by means of the laws of order; and so far as he is brought back, so far he receives heaven in himself; and he who receives heaven in himself, comes into heaven. Hence again it is plain that the Divine mercy of the Lord is pure mercy, but not immediate mercy.[a]

[a] Divine truth proceeding from the Lord is that from which order is, and Divine good is the essential of order, n. 1728, 2258, 8700, 8988. Hence the Lord is order, n. 1919, 2011, 5110, 5703, 10336, 10619. Divine truths are the laws of order, n. 2447, 7995. The whole heaven is arranged by the Lord according to His Divine order, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. Hence the form of heaven is a form according to Divine order, n. 4040–43, 6607, 9877. So far as man lives according to order, thus so far as he lives in good according to Divine truths, so far he receives heaven in himself, n. 4839. Man is the being in whom are brought together all things of Divine order, and from creation he is Divine order in form, because he is its recipient, n. 3628, 4219, 4220, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706.

524. If it were possible for men to be saved by immediate mercy, all would be saved, even those who are in hell; and indeed there would be no hell, because the Lord is mercy itself, love itself, and goodness itself. It is therefore contrary to His Divine to say that He is able to save all immediately, and does not save them. It is known from the Word that the Lord wills the salvation of all and the damnation of no one.

525. Most of those who come from the Christian world into the other life bring with them this faith, that they are to be saved by immediate mercy, for they implore that mercy; but on examination it is found that they believed that to come into heaven is merely to be admitted, and that those who are let in are in heavenly joy, being not at all aware what heaven is and heavenly joy. They are therefore told that heaven is not denied by the Lord to any one, and that they may be let in and even stay there, if they desire it. They who desired this have also been admitted, but when they were at the first threshold, they were seized with such anguish of heart from the approach of heavenly heat, which is the love in which angels are, and from the influx of heavenly light, which is Divine truth, that they perceived in themselves infernal torment instead of heavenly joy, and being struck with dismay they cast themselves

10156, 10472. Man is not born into good and truth, but into evil and falsity, thus not into Divine order, but into what is contrary to order, and hence it is that he is born into mere ignorance; and on this account it is necessary that he be born anew, that is, be regenerated, which is effected by Divine truths from the Lord, that he may be brought back into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. The Lord when He forms man anew, that is, regenerates him, arranges all things with him according to order, which is into the form of heaven, n. 5700, 6690, 9931, 10303. Evils and falsities are contrary to order, and still they who are in them are ruled by the Lord, not according to order but from order, n. 4839, 7877, 10777. It is impossible for a man who lives in evil to be saved by mercy alone, because this is contrary to Divine order, n. 8700.

down headlong. Thus they were instructed by living experience that heaven cannot be given to any one from immediate mercy.

526. I have occasionally spoken on this subject with angels, and have told them that most of those in the world who live in evil, when they talk with others about heaven and eternal life, express no other idea than that to come into heaven is merely to be admitted from mercy alone; and that this is especially believed by those who make faith the only medium of salvation. For such persons, from the principles of their religion, have no regard for life and for the deeds of love which make life, thus neither for any other means by which the Lord implants heaven in man and renders him receptive of heavenly joy; and since they thus reject every actual means, they establish the necessary consequence that man comes into heaven from mercy alone, to which they believe that God the Father is moved by the intercession of the Son. To these things the angels said that they know that such a tenet follows of necessity from the preconceived principle respecting faith alone, and — since that tenet is the head of all the rest, and into it, because it is not true, no light from heaven can flow — from this comes the ignorance in which the church is at this day in regard to the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general in regard to good and its conjunction with truth; consequently in regard to the life of man, whence it is, and what is its nature; when yet no one ever derives his life from thought, but from will and the deeds of the will, and only so far from thought as thought partakes of will, thus not from faith, only so far as faith partakes of love. Angels grieve that these same persons do not know that faith alone cannot exist with any one, since faith without its origin, which is love, is merely knowledge, and with some a kind of persuasion which has the semblance of faith (see above, n. 482) and is not in the life of man, but out of it — for it is

separated from the man if it does not cohere with his love. They further said that those who are in such a principle concerning the essential means of salvation with man, cannot do otherwise than believe in immediate mercy, because they perceive from natural light, and likewise from the experience of sight, that faith separate does not make the life of man, since they who lead an evil life can think and persuade themselves in like manner as others. Hence it comes to be believed that the wicked can be saved alike with the good, provided only that at the hour of death they speak with confidence of intercession, and of mercy by that intercession. The angels professed that they have never yet seen any one who had lived an evil life, received into heaven of immediate mercy, however he had spoken in the world from that trust or confidence which is preëminently understood by faith. To inquiry about Abraham, Isaac, Jacob, David, and the apostles, whether they were not received into heaven of immediate mercy, they replied that not one of them was so received, but every one according to his life in the world; that they knew where they were, and that they were not in more estimation there than others. The reason, they said, that they are mentioned with honor in the Word, is, that by them in the internal sense is meant the Lord — by Abraham, Isaac, and Jacob, the Lord as to the Divine and the Divine Human; by David the Lord as to the Divine Royalty, and by the apostles the Lord as to Divine truths. They added that they have no perception at all of the men when the Word is read by man, since their names do not enter heaven; but instead of them they have a perception of the Lord, as just described; and that therefore in the Word which is in heaven (see above, n. 259) they are no where mentioned, since that Word is the internal sense of the Word which is in the world.[b]

[b] By Abraham, Isaac, and Jacob, in the internal sense of the Word, is meant the Lord as to the Divine Itself and the Divine Human —

527. I can testify from much experience that it is impossible to implant the life of heaven in those who have in the world led a life opposite to the life of heaven. There were some who believed that they should easily receive Divine truths after death, on hearing them from angels, and that they should believe them and then live differently, and thus could be received into heaven. But this was tried with very many, yet only by those who were in such a belief, to whom it was permitted in order that they might know that repentance is not given after death. Some of those with whom the trial was made, understood truths and seemed to receive them, but as soon as they turned to the life of their love, they rejected them and even spoke against them. Some rejected them immediately, being unwilling to hear them. Some were desirous that the life of their love, which they had acquired from the world, might be taken away from them and that angelic life, or the life of heaven, might be infused in its place. This too, by permission, was done; but when the life of their love was taken away, they lay as dead and had no longer their senses. From these and other kinds of experience the simple good were instructed that the life of any one can by no means be changed after death, and that evil life can in no wise be transmuted into good life, or infernal life into angelic, inas-

n. 1893, 4615, 6098, 6185, 6276, 6804, 6847. Abraham is unknown in heaven, n. 1834, 1876, 3229. By David is meant the Lord as to the Divine Royalty, n. 1888, 9954. The twelve apostles represented the Lord as to all things of the Church, thus all things which are of faith and love, n. 2129, 3354, 3488, 3858, 6397. Peter represented the Lord as to faith, James as to charity, and John as to the works of charity, n. 3750, 10087. By the twelve apostles sitting on twelve thrones and judging the twelve tribes of Israel, is signified that the Lord will judge according to the truths and goods of faith and love, 2129, 6397. The names of persons and of places in the Word do not enter heaven, but are turned into things and states; and neither in heaven can the names be uttered, n. 1876, 5225, 6516, 10216, 10282, 10432. The angels also think abstractedly from persons, n. 8343, 8985, 9007.

much as every spirit from head to heel is such as his love is, and hence such as his life is; and to transmute this life into the opposite is altogether to destroy the spirit. Angels declare that it were easier to change a night-owl into a dove, and a horned-owl into a bird of paradise, than an infernal spirit into an angel of heaven. That man after death remains such as his life had been in the world, may be seen above in its own chapter (n. 470–484). From these things it may now be evident that no one can be received into heaven of immediate mercy.

IT IS NOT SO DIFFICULT TO LIVE THE LIFE THAT LEADS TO HEAVEN AS IS BELIEVED.

528. Some believe that to live the life that leads to heaven, which is called spiritual life, is difficult, because they have been told that man must renounce the world, divest himself of the lusts called lusts of the body and the flesh, and live spiritually. And by this they understand that they must reject worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation about God, about salvation, and about eternal life; and that they must pass their life in prayers, and in reading the Word and pious books. This they suppose to be renouncing the world, and living in the spirit and not in the flesh. But by much experience and from conversation with angels, I have learned that this is not so at all, and indeed that they who renounce the world and live in the spirit in this manner, procure to themselves a sorrowful life, which is not receptive of heavenly joy; for every one's life remains with him. But in order that man may receive the life of heaven, he must needs live in the world and engage in its business and employments, and then by moral and civil life receive spiritual life. In no

other way can spiritual life be formed with man, or his spirit prepared for heaven; for to live internal life and not external at the same time, is like dwelling in a house without any foundation, which gradually either sinks, or becomes full of chinks and breaches, or totters till it falls.

529. If the life of man be viewed and explored by rational intuition, it is found to be threefold, namely, spiritual, moral, and civil, and these three lives to be distinct from each other. For there are men who live a civil life, and yet not a moral and spiritual life; and there are men who live a moral life, and still not a spiritual; and there are those who live both a civil life and a moral life, and at the same time a spiritual life. The latter are they who live the life of heaven, but the former are they who live the life of the world separate from the life of heaven. Hence it may be evident, in the first place, that spiritual life is not separate from natural life, or from the life of the world, but is conjoined with it as the soul with its body, and that if it were separated, it would be, as already said, like dwelling in a house without any foundation. For moral and civil life is the activity of spiritual life, since it is of spiritual life to will well and of moral and civil life to act well, and if the latter be absent, then spiritual life consists merely in thought and speech, and will vanishes, because without support; and yet will is the very spiritual part of man.

530. That it is not so difficult as is believed to live the life which leads to heaven, may be seen from what now follows. Who cannot live a civil and moral life, since every one from childhood is initiated into it, and from life in the world is acquainted with it? Every one also does lead such a life, the bad as well as the good; for who does not wish to be called sincere, and who does not wish to be called just? Almost all practise sincerity and justice outwardly, so far as to appear as if they were sincere and just in heart, or as if they acted from real sincerity and justice. The spiritual man should live in like manner — which he

can do as easily as the natural man — but with this difference only, that he believes in the Divine, and acts sincerely and justly not merely because it is according to civil and moral laws, but also because it is according to Divine laws. For the spiritual man, because he thinks about Divine things when he acts, communicates with the angels of heaven, and as far as he does this, is conjoined with them; and thus his internal man is opened, which viewed in itself is a spiritual man. When man is of such a character, he is then adopted and led by the Lord while he himself is not aware of it, and then in doing acts of sincerity and justice which are of moral and civil life, he does them from a spiritual origin; and to do what is sincere and just from a spiritual origin, is to do it from sincerity and justice itself, or to do it from the heart. His justice and sincerity in outward form appear quite like the justice and sincerity with natural men, even with evil and infernal men; but in inward form they are wholly unlike. For evil men act justly and sincerely merely for the sake of themselves and the world; and therefore if they did not fear the law and its penalties, also the loss of reputation, of honor, of gain, and of life, they would act altogether insincerely and unjustly, since they neither fear God nor any Divine law, and so are not restrained by any internal bond. They would therefore in such case to the utmost of their power defraud, plunder, and spoil others, and this from enjoyment. That they are inwardly of this nature, is very apparent from those of this kind in the other life, where every one's externals are removed and his internals are opened, in which he then lives to eternity (see above, n. 499–511). Such persons, as they then act without external restraints — fear of the law, of the loss of reputation, of honor, of gain, and of life — act insanely and laugh at sincerity and justice. But they who have acted sincerely and justly from regard to Divine laws, when their externals are taken away and they are left to their internals, act wisely, because they are

conjoined with angels of heaven, from whom wisdom is communicated to them. From these things it may now first be evident that the spiritual man can act quite like the natural man as to civil and moral life, provided he be conjoined to the Divine as to his internal man, or as to his will and thought (see above, n. 358–360).

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are also delivered in the ten precepts of the Decalogue; in the first three the laws of spiritual life, in the following four the laws of civil life, and in the last three the laws of moral life. The merely natural man lives, in outward form, according to the same precepts, in like manner as the spiritual man; for he in like manner worships the Divine, goes to church, listens to preachings, composes his face to devotion; he does not commit murder, nor adultery, nor theft, does not bear false witness, does not defraud his companions of their goods. But all this he does merely for the sake of himself and the world, to keep up appearances; and the same person in inward form is just opposite to what he appears outwardly, since in heart he denies the Divine, in worship acts the hypocrite, and when left to himself and his own thoughts, laughs at the holy things of the church, believing that they merely serve as a restraint for the simple multitude. Consequently he is wholly disjoined from heaven, and so because he is not a spiritual man, he is neither a moral man nor a civil man; for even though he does not commit murder, still he hates every one who opposes him and from hatred burns with revenge against him, so that if he were not restrained by civil laws and external bonds, which are fears, he would kill him; and because he lusts after this, it follows that he is continually committing murder. Albeit he does not commit adultery, still inasmuch as he believes it allowable, he is all the while an adulterer; for as far as he can and has opportunity, he commits it. Although he does not steal, yet as he covets the goods of others, and regards fraud and

evil arts as not contrary to civil law, in intent he is continually acting the thief. The case is similar as to the precepts of moral life, which teach not to bear false witness and not to covet the goods of others. Such is the nature of every man who denies the Divine, and who has not a conscience grounded in religion. That such is his real nature appears manifestly from those who are of this sort in the other life, when, on the removal of their externals, they are let into their internals; then, since they are separated from heaven, they act in unity with hell, and so are in fellowship with those who are in hell. It is otherwise with those who have in heart acknowledged the Divine, and in the acts of their lives have had respect to Divine laws, and have acted according to the first three precepts of the Decalogue equally as according to the rest. When these, on the removal of externals, are let into their internals, they are wiser than when in the world; for when they come into their internals, it is like coming from shade into light, from ignorance into wisdom, and from a sorrowful life into a blessed one, inasmuch as they are in the Divine, thus in heaven. These things are said to the intent that it may be known what the one kind of man and what the other really is, though both have lived a similar external life.

532. Every one may know that thoughts are conveyed and tend according to intentions, or whither a man intends; for the thought is man's inward sight, which is like the outward sight in this, that to whatever point it is bent and intended, thither it turns and there it rests. If therefore the inner sight or thought is turned to the world and rests there, it follows that the thought becomes worldly; if turned to self and self honor, it becomes corporeal. But if it is turned to heaven, it follows that it becomes heavenly and consequently is elevated; if to self, it is drawn down from heaven and immersed in what is corporeal; and if to the world, it is also bent down from heaven, and is diffused upon those objects which are before the eyes. It is

man's love which makes his intention, and which determines his internal sight or thought to its objects; thus the love of self to self and its objects, the love of the world to worldly objects, and the love of heaven to heavenly objects. Thus it may be known what is the state of man's interiors, which are of his mind, provided his love be known — namely, that the interiors of him who loves heaven are elevated toward heaven, and are open above; and that the interiors of him who loves the world and of him who loves himself are closed upward, and are open outward. From this it may be concluded that if the higher regions, of the rational mind, are closed upward, man can no longer see the objects which are of heaven and the church, and those objects are with him in thick darkness; and the things which are in thick darkness are either denied or not understood. Hence it is that they who love themselves and the world above all things, since the higher regions of their minds are closed, in heart deny Divine truths, and if they speak at all about them from memory, still they do not understand them. They regard them also in the same manner that they regard worldly and corporeal things. Such being their nature, they can give attention only to the things that enter through the senses of the body, with which they are alone delighted, among which are many things that are likewise filthy, obscene, profane, and wicked. These cannot be removed, because with such persons there is no influx from heaven into their minds, which are closed above, as was said. Man's intention, from which his internal sight or thought is determined, is his will; for what a man wills, he intends, and what he intends, he thinks. If therefore his intention is toward heaven, his thought is determined thither, and with it his whole mind, which is thus in heaven, whence he then sees the things of the world beneath him, as one looking down from a roof. Hence the man who has the interiors of his mind open, can see the evils and falsities that are with him, for these are beneath the spirit-

ual mind; and on the other hand, the man whose interiors are not open, cannot see his own evils and falsities, because he is in them, and not above them. From these things we may conclude whence man has wisdom, and whence insanity, also what he will be after death when he is left to will and think, and also to act and speak, according to his interiors. These things are said also that it may be known what a man is interiorly, however he may appear outwardly like another.

533. That it is not so difficult to live the life of heaven as is believed, is evident now from this, that it is only necessary for man to think, when anything presents itself to him which he knows to be insincere and unjust and to which he is inclined, that it ought not to be done because it is contrary to the Divine precepts. If man accustoms himself so to think, and from so accustoming himself acquires a habit, he then by degrees is conjoined to heaven; and so far as he is conjoined to heaven, the higher regions of his mind are opened; and so far as those are opened, he sees what is insincere and unjust; and so far as he sees these evils, so far they may be shaken off — for no evil can be shaken off until it is seen. This is a state into which man may enter from free-will, for who is not able from free-will to think in this manner? But when he has made a beginning, then the Lord quickens all that is good in him, and causes him not only to see evils as evils, but also not to will them, and finally to be averse to them. This is meant by the Lord's words, *My yoke is easy and My burden is light* (Matt. xi. 30). It is however to be known that the difficulty of so thinking, and likewise of resisting evils, increases in so far as man from the will commits them; for just so far he accustoms himself to them, until at length he does not see them, and afterward loves them, and from the enjoyment of love excuses them, and by all kinds of fallacies confirms them, saying that they are allowable and good. But this is the case with those who in the age of early youth

plunge into evils without restraint, and then at the same time reject Divine things from the heart.

534. There was once represented to me the way which leads to heaven, and that which leads to hell. There was a broad way extending to the left, or the north, and many spirits appeared going in it; but at a distance was seen a large stone, where the broad way came to an end. From that stone went afterward two ways, one to the left, and one in the opposite direction, to the right. The way that extended to the left was narrow, or strait, leading through the west to the south, and thus into the light of heaven; the way that extended to the right was broad and spacious, leading obliquely downward toward hell. All at first seemed to go the same way, until they came to the large stone at the head of the two ways; but when they came to that point they were divided. The good turned to the left, and entered the strait way that led to heaven; but the evil did not see the stone, and fell upon it and were hurt; and when they rose up they ran on in the broad way to the right, which extended to hell. It was afterward explained to me what all those things signified. By the first way, that was broad, in which many both good and evil went together and conversed with one another as friends, because no difference between them was apparent to the sight, were represented those who in externals live alike sincerely and justly, and who are not distinguished to the sight. By the stone at the head of the two ways, or at the corner, upon which the evil fell, and from which they then ran into the way leading to hell, was represented Divine truth, which is denied by those who look toward hell; and in the supreme sense by the same stone was signified the Divine Human of the Lord. But they who acknowledged Divine truth and at the same time the Divine of the Lord, were led on by the way that led to heaven. From these things it was again made plain that in externals the wicked lead the same kind of life as the good, or go the same way, thus one as easily as the

other, and yet that they who acknowledge the Divine from the heart, especially they within the church who acknowledge the Divine of the Lord, are led to heaven, and they who do not acknowledge are brought to hell. The thoughts of man, which proceed from intention or will, are represented in the other life by ways. Ways also are there presented to appearance just according to the thoughts of intention, and every one likewise walks according to his thoughts that proceed from intention. Hence it is that the quality of spirits and of their thoughts, is known from their ways. From these things it was likewise evident what is meant by the Lord's words, *Enter ye in through the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat; narrow is the way and strait the gate which leadeth to life, and few there are who find it* (Matt. vii. 13, 14). That the way is narrow which leads to life, is not because it is difficult, but because there are few who find it, as is here said. From the stone seen at the corner where the broad and common way terminated, and from which two ways were seen to lead in opposite directions, it was made evident what is signified by these words of the Lord: *Have ye not read what is written, The stone which the builders rejected is become the head of the corner? Whosoever shall fall upon that stone shall be broken* (Luke xx. 17, 18). Stone signifies Divine truth, and the stone of Israel the Lord as to the Divine Human; the builders are they who are of the church; the head of the corner is where the two ways are; to fall and to be broken is to deny and perish.[a]

535. It has been granted me to speak with some in the other life who had removed themselves from worldly affairs, that they might live piously and holily, and likewise with

[a] Stone signifies truth, n. 114, 643, 1298, 3720, 6426, 8609, 10376. Therefore the law was inscribed on tables of stone, n. 10376. The stone of Israel is the Lord as to Divine truth and as to the Divine Human, n. 6426.

some who had afflicted themselves by various methods, because they believed that this was to renounce the world and to subdue the lusts of the flesh. But most of these, inasmuch as they had thus contracted a sorrowful life, and had removed themselves from the life of charity, which life can only be led in the midst of the world, cannot be consociated with angels, because the life of angels is a life of gladness from bliss, and consists in performing good deeds, which are works of charity. Moreover, they who have led a life abstracted from worldly employments, are excited with the idea of their own merits, and are continually desiring heaven on this account, and thinking of heavenly joy as a reward, not knowing at all what heavenly joy is; and when they are introduced among angels and into their joy, which is without merit and consists in active labors and practical services, and in blessedness from the good which they thereby perform, they are surprised like persons who discover something quite foreign to their belief; and since they are not receptive of that joy, they depart and ally themselves with spirits of their own kind, who have lived a similar life in the world. But they who have lived an outwardly holy life, being continually in temples and engaged in prayers, and who have afflicted their souls and at the same time have thought continually of themselves that they would for this be esteemed and honored before others, and in the end after death be accounted saints, in the other life are not in heaven, because they have done such things for the sake of themselves. And since they have defiled Divine truths by the self-love in which they have immersed them, some of them are so insane as to think themselves gods; on which account they are in hell among those like themselves. Some are cunning and deceitful, and are in the hells of the deceitful; these are they who have made such pretences in outward conduct by cunning arts and craftiness, and by this means have induced the common people to believe that a Divine sanctity was in them. Of

this character are many of the Roman Catholic saints, with some of whom also it has been granted me to speak, and then their life was plainly portrayed, as it had been in the world and as it was afterward. These things are stated in order that it may be known that the life which leads to heaven is not a life abstracted from the world, but a life in the world; and that a life of piety without a life of charity, which is possible only in the world, does not lead to heaven, but a life of charity, which consists in acting sincerely and justly in every function, in every business, and in every work, from an interior, thus from a heavenly motive; and this motive is in that life when man acts sincerely and justly because it is according to the Divine laws. Such a life is not difficult; but a life of piety abstracted from a life of charity is difficult, and yet it leads away from heaven, as much as it is believed to lead toward heaven.[b]

[b] A life of piety without a life of charity is of no avail, but together with charity it is of all service, n. 8252, 8253. Charity to the neighbor consists in doing what is good, just, and right in every work and in every function, n. 8120–22. Charity to the neighbor extends itself to all and each of the things which a man thinks, wills, and acts, n. 8124. A life of charity is a life according to the Lord's precepts, n. 3249. To live according to the Lord's precepts is to love the Lord, n. 10143, 10153, 10310, 10578, 10645. Genuine charity is not meritorious, because it is from interior affection and its enjoyment, n. 2371, 2380, 2400, 3816, 3887, 6388–93. Man after death remains such as was his life of charity in the world, n. 8256. Heavenly blessedness flows in from the Lord into the life of charity, n. 2363. No one is admitted into heaven by thinking only, but by willing and doing good at the same time, n. 2401, 3459. Unless doing good is conjoined with willing good and thinking good, there is no salvation, nor any conjunction of the internal man with the external, n. 3987.

HELL.

THE LORD RULES THE HELLS.

536. In treating of heaven it has been every where shown — particularly in numbers 2 to 6 — that the Lord is the God of heaven, thus that all the government of the heavens is in the hands of the Lord; and since the relation of heaven to hell, and of hell to heaven, is as that between two opposites, which act contrary to each other, from whose action and reaction results an equilibrium in which all things abide, therefore in order that things one and all may be kept in equilibrium, it is necessary that He who rules the one should also rule the other; for unless the same Lord restrained the uprisings from the hells and checked the insanities there, the equilibrium would perish and with the equilibrium the whole.

537. But here something must first be said in regard to equilibrium. It is known that when two things act against each other, and when one reacts and resists as much as the other acts and impels, neither of them has any force, because on both sides there is like power, and in such case both may be acted upon at pleasure by a third; for when two things from equal opposition have no force, the force of a third does all and acts as easily as if there were no opposition. Such an equilibrium there is between heaven and hell. Yet it is not an equilibrium as between two who contend with physical force, the strength of one of whom is equivalent to the strength of the other; but it is a spir-

itual equilibrium, namely, of falsity against truth, and of evil against good. From hell is continually breathed forth what is false from evil, and from heaven continually what is true from good. This spiritual equilibrium is what keeps man in freedom of thinking and willing; for whatever a man thinks and wills has reference either to evil and its falsity, or to good and its truth. Consequently, when he is in that equilibrium he is in freedom either to admit and receive evil and its falsity from hell, or to admit and receive good and its truth from heaven. In this equilibrium every man is held by the Lord, because the Lord rules both heaven and hell. But why man is held by equilibrium in this freedom, and why evil and falsity are not removed from him and good and truth implanted by Divine power, will be told in the following pages in its own chapter.

538. It has occasionally been given me to perceive the sphere of falsity from evil exhaling out of hell; it was as a perpetual effort to destroy all that is good and true, conjoined with anger and as it were fury at not being able to do so; and especially an effort to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him. But from heaven was perceived a sphere of truth from good, by which the fury of the effort ascending from hell was restrained; from which comes equilibrium. This sphere from heaven was perceived to come from the Lord alone, though it appeared to come from angels in heaven. That it was from the Lord alone and not from the angels, was because every angel in heaven acknowledges that nothing of good and of truth is from himself, but all from the Lord.

539. All power in the spiritual world belongs to truth from good, and none at all to falsity from evil. That all power belongs to truth from good, is because the Divine Itself in heaven is Divine good and Divine truth, and the Divine has all power. That falsity from evil has no power at all, is because all power belongs to truth from good, and

in falsity from evil there is nothing of truth from good. Hence it is that there is all power in heaven, and none in hell; for every one in heaven is in truths from good, and every one in hell is in falsities from evil. For no one is admitted into heaven until he is in truths from good, neither is any one cast down into hell until he is in falsities from evil. That this is the case may be seen in the chapters treating of the first, second, and third states of man after death (n. 491–520). That all power belongs to truth from good, may be seen in the chapter on the power of angels in heaven (n. 228–233).

540. This now is the equilibrium between heaven and hell. They who are in the world of spirits are in that equilibrium, for the world of spirits is midway between heaven and hell; and thereby also all men in the world are kept in like equilibrium, for men in the world are ruled by the Lord through spirits who are in the world of spirits, as will be shown hereafter in its own chapter. Such an equilibrium would not be possible, did not the Lord rule both heaven and hell, and moderate on both sides; for then falsities from evils would superabound, and would affect the simple good who are in the lowest parts of heaven and who may be more easily perverted than angels themselves; and thus equilibrium would perish, and with equilibrium the freedom of men.

541. Hell is divided into societies in like manner as heaven, and also into as many societies as heaven, for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But the societies in hell are distinct according to evils and their falsities, because the societies in heaven are distinct according to goods and their truths. That to every good there is an opposite evil, and to every truth an opposite falsity, may be known from this, that there is not anything that has not reference to its opposite, and that its quality is known from its opposite, and its degree; and that from this opposition comes all

perception and sensation. On this account the Lord continually provides that every society of heaven has its opposite in a society of hell, and that there is equilibrium between them.

542. Inasmuch as hell is divided into as many societies as heaven, therefore also there are as many hells as there are societies of heaven; for every society of heaven is heaven in less form (see above, n. 51–58); and thus every society of hell is hell in less form. Since there are in all three heavens, therefore also there are in all three hells; the lowest, which is opposed to the inmost or third heaven, the middle, which is opposed to the middle or second heaven, and the higher, which is opposed to the lowest or first heaven.

543. But in what manner the hells are ruled by the Lord, is also to be briefly told. The hells all together are ruled by the common flow of Divine good and Divine truth from the heavens, whereby the common effort issuing forth from the hells is checked and restrained; and likewise by a special flow from each heaven, and from each society of heaven. The hells are ruled in particular through angels, to whom it is given to look into them, and to restrain their insanities and disturbances; occasionally also angels are sent to them, and moderate the disturbances by their presence. But in general all who are in the hells are ruled by fears, and some by those implanted in the world and still clinging to them; but as these fears are not sufficient and by degrees subside, they are ruled by fears of punishments, by which principally they are deterred from doing evils. Punishments in hell are manifold, more mild and more severe according to evils. For the most part the more crafty, who excel in cunning and in artifice and are able to keep the rest in compliance and servitude by punishments and thence terror, are set over them; but these governors dare not pass beyond the limits prescribed to them. It is to be noted that the only means of restraining the

violence and fury of those who are in the hells is the fear of punishment; there is no other.

544. Hitherto it has been believed in the world that there is one devil who presides over the hells; and that he was created an angel of light, but after he became rebellious, was cast down with his crew into hell. That this belief has prevailed, is because in the Word mention is made of the devil and Satan, and also of Lucifer, and the Word in those passages has been understood according to the sense of the letter; when yet by the devil and Satan in them is meant hell — by the devil that hell which is behind and where the worst dwell, who are called evil genii, and by Satan that hell which is in front, the inhabitants of which are not so malignant and are called evil spirits; by Lucifer are meant those who are of Babel or Babylon, being those who extend their dominions even into heaven. That there is not any one devil to whom the hells are subject, is plain also from this, that all who are in the hells, like all who are in the heavens, are from the human race (see n. 311–317), and that those who are there amount in number, from the beginning of creation to this time, to myriads of myriads, and that every one of them is a devil according as in the world he had been opposed to the Divine (see above on this subject, n. 311, 312).

THE LORD CASTS NO ONE DOWN INTO HELL, BUT THE SPIRIT CASTS HIMSELF DOWN.

545. An opinion has prevailed with some that God turns away His face from man, rejects him from Himself and casts him into hell, and that He is angry with him on account of evil; and with some, further, that God punishes man and does evil to him. In this opinion they confirm themselves from the literal sense of the Word, where such

things are said, not being aware that the spiritual sense of the Word, which explains the sense of the letter, is altogether different; and that hence the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man and rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one.[a] Every one also whose mind is in a state of enlightenment when he reads the Word, perceives this to be the case, from the mere fact that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from itself, because this is contrary to the very essence of mercy and love, thus contrary to the Divine Itself. And so they who think from an enlightened mind, when they read the Word, clearly perceive that God never turns Himself away from man; and that since He never turns Himself away from him, He deals with him from good, love, and mercy; that is, that He wills good to him, loves him, and is merciful to him. Hence also they see that the literal sense of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained that in the sense of the letter are spoken in accommodation to the apprehension of man, and according to his first and common ideas.

546. They who are in a state of enlightenment see further that good and evil are two opposites, and that they are opposed in the same way as heaven and hell are, and that all good is from heaven and all evil from hell; and be-

[a] Anger and wrath in the Word are attributed to the Lord, but belong to man, and it is so expressed because it so appears to man when he is punished and damned, n. 5798, 6997, 8284, 8483, 8875, 9306, 10431. Evil also is attributed to the Lord, when yet from the Lord is nothing but good, n. 2447, 6071, 6991, 6997, 7533, 7632, 7679, 7926, 8227, 8228, 8632, 9306. Why it is so expressed in the Word, n. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128. The Lord is pure mercy and clemency, n. 6997, 8875.

cause the Divine of the Lord makes heaven (n. 7–12), from the Lord nothing but good flows in with man and from hell nothing but evil; and thus the Lord is continually withdrawing man from evil and leading him to good, while hell is continually leading man into evil. Unless man were between both he would not have any thought nor any will, still less any freedom and any choice; for man is in possession of all these by virtue of the equilibrium between good and evil. For this reason, if the Lord were to turn Himself away and man were left to evil alone, he would no longer be man. From these things it is plain that the Lord flows in with good to every man, the evil and the good alike, but with the difference that He is continually withdrawing an evil man from evil, and is continually leading a good man to good; and the cause of such difference is with man, because he is the recipient.

547. From this it may be evident that man does evil from hell and does good from the Lord; but since man believes that whatever he does he does from himself, for this reason the evil which he does adheres to him as his own; hence it is that man is the cause of his own evil, and in no wise the Lord. Evil with man is hell with him, for whether we speak of evil or of hell it is the same thing. Now since man is the cause of his own evil, he also brings himself into hell, and not the Lord; for the Lord is so far from bringing man into hell that He delivers man from hell, as far as man does not will and love to be in his own evil. All of man's will and love remains with him after death (n. 470–484). He who wills and loves evil in the world, wills and loves the same evil in the other life, and then he no longer suffers himself to be withdrawn from it. Hence it is that the man who is in evil is bound to hell, and likewise is actually there as to his spirit, and after death desires nothing more than to be where his evil is; consequently it is man after death who casts himself into hell, and not the Lord.

548. How this comes about shall also be told. When

man enters into the other life, he is first received by angels who perform for him all good offices and also talk with him of the Lord, of heaven, and of angelic life, and instruct him in things that are true and good. But if the man, now a spirit, be of such sort that he had indeed known such things in the world, but in heart denied or despised them, he then after some conversation desires and seeks to depart from these angels. When the angels perceive this, they let him go, and after keeping company a while with others he is at length associated with those who are in like evil with himself (see above, n. 445–452); and when this comes to pass, he turns himself away from the Lord and turns his face to the hell with which he had been conjoined in the world, where are those who are in a similar love of evil. From these things it is plain that the Lord draws every spirit to Himself, by means of angels and also by influx from heaven; but that spirits who are in evil utterly resist, and as it were tear themselves away from the Lord, and are drawn by their own evil as by a rope, thus by hell; and inasmuch as they are drawn and by reason of the love of evil are willing to follow, it is manifest that they from freedom cast themselves into hell. That this is the case, cannot be believed by men in the world, on account of their idea of hell. Neither does it appear so in the other life, but quite otherwise — before the eyes of those who are out of hell — and only so to those who cast themselves into it, for they enter of their own accord, and they who enter from an ardent love of evil appear as if they were cast headlong, with the head downward and the feet upward. It is from this appearance that they seem as if they were cast down into hell by Divine power, with regard to which more may be seen below (n. 574). From what has been said it may now be seen that the Lord does not cast any one down into hell, but every one casts himself down, not only while he lives in the world, but also after death when he comes among spirits.

549. The reason why the Lord from His Divine Essence, which is Good, Love, and Mercy, cannot act alike with every man, is because evils and their falsities oppose and not only obscure, but also reject His Divine influx. Evils and their falsities are as black clouds, which interpose themselves between the sun and man's eye and take away the sunshine and serenity of its light; though the sun still remains in continual endeavor to dissipate the opposing clouds, for it is operating behind them, and also meanwhile transmits something of shady light into the eye of man by various roundabout ways. The case is the same in the spiritual world: the sun there is the Lord and the Divine love (n. 116–140), and the light is the Divine truth (n. 126–140); the black clouds there are falsities from evil; the eye is the understanding. As much as any one in that world is in falsities from evil, so much he is encompassed by such a cloud, which is black and dense according to the degree of evil. From this comparison it may be seen that the presence of the Lord is perpetual with every one, but that it is received variously.

550. Evil spirits are severely punished in the world of spirits, that by punishments they may be deterred from doing evil. This likewise appears as if it were from the Lord, when yet nothing of punishment there is from the Lord, but from evil itself; since evil is so joined with its own punishment that they cannot be separated. For the infernal crew desire and love nothing more than to do evil, especially to inflict punishment and to torment, and they likewise do evil and inflict punishment on every one who is not protected by the Lord. When therefore evil is done from an evil heart, then because it rejects from itself all protection from the Lord, infernal spirits rush upon him who does such evil and punish him. This may in some measure be illustrated from evils and their punishments in the world, where also they are joined. For laws in the world prescribe punishment for every evil; and so he who

rushes into evil, rushes also into the punishment of evil. The only difference is that evil may be concealed in the world, but not in the other life. From these things it may be manifest that the Lord does evil to no one, and that it is as in the world, where it is not the king, nor the judge, nor the law, that are the cause of punishment to the guilty, because they are not the cause of evil with the evil-doer.

ALL IN THE HELLS ARE IN EVILS AND FALSITIES THEREFROM, ORIGINATING IN THE LOVES OF SELF AND OF THE WORLD.

551. ALL who are in the hells are in evils and falsities therefrom, and there is no one there who is in evils and at the same time in truths. Most bad men in the world are acquainted with spiritual truths, which are the truths of the church; for they have learned them from infancy, and then from preaching and from reading the Word, and afterward have talked from them. Some also have induced others to believe that they were Christians in heart, because they knew how to talk from truths with pretended affection, and likewise to act uprightly, as from spiritual faith. But such of them as have thought in themselves contrary to these truths, and have abstained from doing evils according to their thoughts only on account of civil laws, and with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods only as to the body, and not as to the spirit. When therefore their externals are taken away from them in the other life, and the internals which were of their spirit are revealed, they are altogether in evils and falsities, and not in any truths and goods; and it becomes plain that truths and goods only resided in their memory, as acquired knowledges, and that they brought them forth thence when they talked, and made a pretence

of good as if from spiritual love and faith. When such persons are let into their internals and thus into their evils, they cannot any longer speak truths, but only falsities, inasmuch as they speak from evils; for to speak truths from evils is impossible, since the spirit is then nothing but his own evil, and what is false proceeds from what is evil. Every evil spirit is reduced into this state before he is cast into hell (see above, n. 499–512). This is called being vastated as to truths and goods;[a] and vastation is nothing else than being let into one's internals, thus into what is the spirit's own, or into the spirit itself (see likewise above, n. 425).

552. When man is in this state after death, he is then no longer a man-spirit, as in his first state (of which above, n. 491–498), but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to his internals, which are of his mind; thus he has an external form which is the type or effigy of his internals. Such is a spirit after passing through the first and second states, spoken of above. And therefore, when he is then looked upon, it is immediately known what he is, not only from the face, but also from the body, and likewise from the speech and gestures; and since he is now in himself, he cannot be in any other place than where his like are. For in the spiritual world there is universal communication of the affections and their thoughts, and so a spirit is conveyed to his like, as of himself, because from his affection and its enjoyment. Indeed, he also turns in that direction, for thus he breathes his own

[a] The evil, before they are cast down into hell, are devastated as to truths and goods, and when these are taken away they are carried of themselves into hell, n. 6977, 7039, 7795, 8210, 8232, 9330. The Lord does not devastate them, but they devastate themselves, n. 7643, 7926. Every evil has in it what is false, wherefore they who are in evil are also in what is false, though some of them do not know it, n. 7577, 8094. They who are in evil cannot but think what is false, when they think from themselves, n. 7437. All who are in hell speak falsities from evil, n. 1695, 7351, 7352, 7357, 7392, 7689.

life or draws his breath freely, but not when he turns another way. It is to be known that communication with others in the spiritual world is effected according to the turning of the face, and that before the face of every one are continually presented those who are in similar love with himself, and this in every turning of the body (see above, n. 151). Hence it is that all infernal spirits turn themselves backward from the Lord to the points of thick darkness and of darkness, which are there in place of the sun and of the moon of this world, but that all the angels of heaven turn themselves to the Lord as the Sun of heaven and as the Moon of heaven (see above, n. 123, 143, 144, 151). From these things it may now be evident that all who are in the hells are in evils and falsities therefrom; and likewise that they are turned to their own loves.

553. All spirits in the hells, seen in any light of heaven, appear in the form of their evil; for every one is an image of his evil, since with every one the interiors and exteriors make one, and the interiors present themselves to be seen in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen. In general, they are forms of contempt of others, and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge. Fierceness and cruelty from their interiors show themselves through these forms; but when others commend, venerate, and worship them, their faces are composed and have an appearance of gladness from enjoyment. It is impossible to describe in a few words all those forms such as they appear, for one is not like another; only between those who are in similar evil, and so in a similar infernal society, there is a general likeness, from which, as from a plane of derivation, the faces of all appear there to have a certain resemblance. In general, their faces are dreadful, and void of life as those of corpses; the faces of some are black, of some fiery like

little torches, of some disfigured with pimples, warts, and ulcers; with some no face appears, but in its stead something hairy or bony; and with some teeth only are seen. Their bodies also are monstrous, and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his falsity, and his tone is from his evil; in a word, they are all images of their own hell. It has not been given me to see what is the form of hell itself in general; it has only been told me that as the whole heaven in one mass represents one man (n. 59–67), so the whole hell in one mass represents one devil, and may likewise be presented in the image of one devil (see above, n. 544). But in what form the hells are in particular, or the infernal societies, it has often been given me to see; for at their entrances, which are called the gates of hell, for the most part appears a monster which represents in a general way the form of those who are within. The fierce passions of those who dwell there are then at the same time represented by dreadful and atrocious things which I forbear to describe. It is to be known, however, that such is the appearance of the infernal spirits in the light of heaven, but among themselves they appear as men; this is of the Lord's mercy, lest they should seem as foul one to another as they appear before angels. But that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above; for in the light of heaven every thing appears as it is in itself. This also is why they shun the light of heaven and cast themselves down into their own light, which is like that from lighted coals, and in some cases as from burning sulphur; but this light also is turned into mere thick darkness, when any light from heaven flows in upon it. Hence it is that the hells are said to be in thick darkness and in darkness, and that thick darkness and darkness signify falsities derived from evil, such as are in hell.

554. From an inspection of those monstrous forms of spirits in the hells, which, as I have said, are all forms of contempt of others and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them, it appeared evident that they were all in general forms of the love of self and the love of the world; and that the evils of which they are specific forms, derive their origin from those two loves. I have been told also from heaven, and it has been testified to me by much experience, that those two loves, the love of self and the love of the world, rule in the hells, and likewise make the hells; but that love to the Lord and love toward the neighbor rule in the heavens, and likewise make the heavens; also that the two loves which are the loves of hell, and the two loves which are the loves of heaven, are diametrically opposed to each other.

555. At first I wondered whence it is that self-love and the love of the world are so diabolical, and that they who are in these loves are such monsters in aspect; since in the world little thought is given to self-love, but only to that elation of mind in externals which is called pride, and which, because it is manifest to the sight, is alone believed to be self-love. Moreover self-love, when it does not so display itself, is believed in the world to be the fire of life, from which man is excited to seek employment and to perform uses, and in which unless he could see honor and glory, his mind would grow torpid. Men say, who has ever done any worthy, useful, and distinguished action, but for the sake of being celebrated and honored by others, or in the minds of others? And whence, it is asked, is this, but from the fire of love for glory and honor, consequently for self? Hence it is not known in the world that self-love viewed in itself is the love which rules in hell, and makes hell with man. This being the case, I would first describe what self-love is, and afterward show that all evils and their falsities spring from that love as their fountain.

556. Self-love is to will well to self alone, and not to others except for the sake of self, not even to the church, one's country, or any human society; also in conferring benefits upon them solely for the sake of one's own reputation, honor, and glory, since unless these are seen in the uses performed to others, the man says in his heart, what is the use? why should I do this? and of what advantage is it to me? and thus he omits it. From this it is plain that he who is in self-love does not love the church, nor his country, nor society, nor any use, but himself alone. His enjoyment is solely the enjoyment of self-love; and whereas the enjoyment which comes forth from the love makes the life of man, therefore his life is a life of self, and a life of self is a life from what is man's own, and what is man's own viewed in itself is nothing but evil. He who loves himself, loves also those who belong to him, who in particular are his children and grand-children, and in general all who make one with him, whom he calls his. To love these is also to love himself, for he regards them as in himself, and himself in them; among those whom he calls his, are likewise all who commend, honor, and pay their court to him.

557. From a comparison of self-love with heavenly love, its quality may be evident. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which a man performs to the church, his country, human society, and a fellow-citizen; for this is to love God and to love the neighbor, because all uses and all goods are from God, and are also the neighbor who is to be loved. But he who loves them for the sake of himself, loves them only as serving attendants, because they serve himself. Hence it follows that he who is in self-love, wills that the church, his country, human societies, and his fellow-citizens should serve him, and not he them, for he places himself above them, and them below himself. Hence it is that so far as any one is in self-love, so far he removes himself from heaven, because from heavenly love.

558. Moreover as far as any one is in heavenly love, which consists in loving uses and goods and in being affected with delight of heart in the performance of them for the sake of the church, his country, human society, and a fellow-citizen, so far he is led of the Lord, because that love is the love in which He is and which is from Him. But as far as any one is in self-love, which love consists in performing uses and goods for the sake of himself, so far he is led of himself; and as far as any one is led of himself, so far he is not led of the Lord. Hence likewise it follows that so far as any one loves himself, he removes himself from the Divine, thus also from heaven. To be led of himself is to be led by his own nature, and man's own nature is nothing but evil; for it is his hereditary evil, which consists in loving himself more than God, and the world more than heaven.[b] Man is let into his own nature, thus into his hereditary evils, as often as he regards himself in the good which he does; for he looks from good to himself, and not from himself to good, and so in good he presents an image of himself, and not any image of the Divine. That this is the case, has been also proved to me by experience. There are evil spirits, whose habitations are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of letting

[b] Man's own nature which he derives hereditarily from his parents, is nothing but dense evil, n. 210, 215, 731, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. The proprium of man consists in loving himself more than God, and the world more than heaven, and in making nothing of his neighbor in comparison with himself, except only for the sake of himself, thus it consists in the love of self and of the world, n. 694, 731, 4317, 5660. All evils flow from the love of self and the love of the world when these predominate, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7479, 7488, 8318, 9335, 9348, 10038, 10742. Which are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7370, 7374, 9348, 10038, 10742. And in these evils every false principle originates, n. 1047, 10283, 10284, 10286.

well-disposed spirits into their proprium, and thus into evils of various kinds. They effect this by letting them into thoughts about themselves, either openly by praises and honors, or secretly by directing their affections to themselves; and as far as they effect this, so far they avert the faces of the well-disposed spirits from heaven, and so far likewise they obscure their understanding and call forth evils from their proprium.

That self-love is opposed to neighborly love, may be seen from the origin and essence of both. The love of the neighbor with him who is in self-love begins from self — for it is said that every one is neighbor to himself — and proceeds from him as its centre to all who make one with him, with diminution according to the degrees of conjunction with him by love. All outside of this circle are made no account of, and those who are opposed to its members and their evils are accounted as enemies, whatsoever be their character, however wise, upright, sincere, or just. But spiritual love to a man's neighbor begins from the Lord, and from Him as its centre proceeds to all who are conjoined to Him by love and faith, and according to the quality of their love and faith.[c] From this it is plain that

[c] They who do not know what it is to love the neighbor, suppose that every man is a neighbor, and that good is to be done to every one who is in need of assistance, n. 6704. And they likewise believe that every one is neighbor to himself, and thus that neighborly love begins from self, n. 6933. They who love themselves above all things, thus with whom self-love prevails, reckon also the commencement of neighborly love from themselves, n. 6710. But in what manner every one is neighbor to himself is explained, n. 6933–38. But they who are Christians and love God above all things, reckon the commencement of neighborly love from the Lord, because He is to be loved above all things, n. 6706, 6711, 6819, 6824. The distinctions of neighbor are as many as the distinctions of good from the Lord, and good ought to be done with discrimination toward every one according to the quality of his state, and this is of Christian prudence, n. 6707, 6709, 6711, 6818. Those distinctions are innumerable, and on this account the ancients, who were acquainted with the true meaning of neighbor, reduced the

the love of the neighbor which begins from man is opposed to the neighborly love which begins from the Lord, and that the former proceeds from evil, because from man's proprium, whereas the latter proceeds from good, because from the Lord, Who is Good itself. It is manifest also that the love of the neighbor which proceeds from man and his proprium is corporeal, but the love for the neighbor which proceeds from the Lord is heavenly. In a word, love for self makes the head with the man in whom it is, and heavenly love makes with him the feet. On this he stands, and if it does not serve him, he tramples it under foot. This is the reason that those who are cast down into hell, appear to be cast with the head downward toward hell, and with the feet upward toward heaven (see above, n. 548).

559. Self-love also is of such a nature that, as far as the reins are given it, that is, so far as external bonds are removed — which are fears of the law and its penalties and of the loss of reputation, of honor, of gain, of employment, and of life — so far it rushes on, until at length it desires to rule not only over the whole world, but also over the whole heaven, and over the Divine Himself, knowing no limit or end. This propensity lurks hidden in every one who is in self-love, though not manifest before the world, where it is held in check by such bonds as have been mentioned. That it is so, every one may see in potentates and kings, who are not subject to such restraints and bonds; who rush on and subjugate provinces and kingdoms, so far as success falls to them, and aspire after power and glory without end; and still more manifestly from the Babylon of this day, which has extended its dominion into heaven, and

practice of charity into classes, which they denoted by suitable names, and hence they knew in what respect every one was a neighbor, and in what manner good was to be done to every one prudently, n. 2417, 6628, 6705, 7259–62. The doctrine in the ancient churches was the doctrine of charity toward the neighbor, and hence they had wisdom, n. 2417, 2385, 3419, 3420, 4844, 6628.

has transferred all the Divine power of the Lord to itself, and lusts continually for more. That such men are wholly opposed to the Divine and to heaven, and are in favor of hell, when they come after death into the other life, may be seen in the little treatise on The Last Judgment and the Destruction of Babylon.

560. Imagine for yourself a society of such persons, all of whom love themselves alone and love others no farther than as they make one with themselves; and you will see that their love is only like that of robbers among themselves, who, so far as they act conjointly, kiss and call one another friends, but so far as they do not act conjointly, and so far as they reject their rules of government, rise up against and murder one another. If their interiors or minds be explored, it will appear that they are full of hostile hatred one against another, and that in heart they laugh at all justice and sincerity, and likewise at the Divine, which they reject as of no account. This may be still further manifest from the societies of such in the hells, treated of below.

561. The interiors, which are of the thoughts and affections, of those who love themselves above all things, are turned to themselves and to the world, and thus are turned away from the Lord and from heaven. Hence it is that they are possessed with evils of every kind, and the Divine cannot flow in, because the instant it flows in, it is immersed in thoughts of self and is defiled, and is likewise infused into the evils which are from their proprium. Hence it is that all such in the other life look backward from the Lord, to the point of thick darkness which is there in the place of the sun of the world, and which is diametrically opposite to the sun of heaven, which is the Lord (see above, n. 123). Thick darkness also signifies evil, and the sun of the world the love of self.[d]

[d] The sun of the world signifies the love of self, n. 2441. In which sense by adoring the sun is signified to adore those things which are

562. The evils belonging to those who are in the love of self, are in general contempt of others, envy, enmity against all who do not favor them, hostility therefrom, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and as for religious things, there is not only contempt of the Divine and of Divine things, which are the truths and goods of the church, but also anger against them. This anger is turned into hatred when the man becomes a spirit, and then he not only cannot endure to hear those things mentioned, but even burns with hatred against all who acknowledge and worship the Divine. I once spoke with a certain spirit who in the world had been a man in authority, and had loved himself in a superior degree; and when he only heard mention made of the Divine, and especially when he heard the Lord mentioned, he was impelled by such hatred resulting from anger, that he burned with a desire to kill him. The same person, also, when the reins were given to his love, desired to be the devil himself, that from self-love he might continually infest heaven; this also is the desire of some of the papist religion, when they perceive in the other life that the Lord has all power, and themselves none.

563. There appeared to me some spirits in the western quarter toward the south, who said that they had been in stations of great dignity in the world, and that they deserved to be preferred above others and to rule over them. They were explored by angels as to what they were inwardly, and it was discovered that in their offices in the world they had not looked to uses but to themselves, and thus that they had set themselves before uses. But whereas they were eager and intensely solicitous to be set over others, it was allowed them to be among those who were consulting on concerns of great importance. Then it was perceived that they could not attend at all to the business

contrary to heavenly love, and to the Lord, n. 2441, 10584. The sun growing hot denotes the increasing lust of evil, n. 8487.

under discussion, nor see things as they were in themselves, nor speak from the use of the thing, but from their own interest, and likewise that they wished to act their pleasure on grounds of favor. They were therefore discharged from that function and left to seek employments for themselves elsewhere. Then they proceeded further into the western quarter, where they were received here and there; but in all places they were told that they thought only of themselves, and not of anything except from self, thus that they were stupid, and only like sensual corporeal spirits; on which account wheresoever they came, they were sent off. Some time afterward they were seen reduced to a destitute state and asking for alms. Thus it was made manifest that they who are in self-love, however from the fire of that love they may seem to speak in the world like wise men, still speak only from the memory, and not from any rational light. For this reason in the other life, when it is no longer permitted for things of the natural memory to be reproduced, they are more stupid than others, and this by reason that they are separated from the Divine.

564. There are two kinds of dominion, one of love toward the neighbor, and the other of self-love. These two dominions in their essence are wholly opposed to each other. He who rules from neighborly love, wills good to all and loves nothing more than uses, thus to serve others — which is to will good to them and to perform uses, whether to the church, to his country, to society, or to a fellow-citizen — this is his love and the delight of his heart. As far also as he is exalted to dignities above others, so far he rejoices, yet not for the sake of the dignities, but for the sake of uses, which he is then able to perform in greater abundance and in greater degree; such dominion there is in the heavens. But he who rules from the love of self, wills good to no one but to himself alone; the uses which he performs are for the sake of his own honor and glory, which to him are the only uses. When he serves others, it

is that he may himself be served, honored, and set up in power; he courts dignities, not for the sake of good offices to be performed to his country and the church, but that he may be in eminence and glory, and thus in his heart's delight. The love of dominion remains also with every one after the life in the world. Those who have ruled from neighborly love, are again intrusted with authority in the heavens; yet it is not they who rule, but the uses which they love; and when uses rule, the Lord rules. But those who in the world have ruled from self-love, after the life in the world are in hell and are there vile slaves. I have seen potentates who in the world exercised dominion from the love of self, rejected among the most vile, and some among those who are in excrementitious places.

565. As regards the love of the world, this love is not opposed to heavenly love in so great a degree as self-love, since it does not conceal in it so great evils. The love of the world consists in man's desiring to secure to himself the wealth of others by every kind of art, and placing his heart in riches, and suffering the world to draw him back and withdraw him from spiritual love, which is love toward the neighbor, thus from heaven and from the Divine. But this love is manifold; there is a love of wealth for the sake of being exalted to honors, which alone are loved; there is a love of honors and dignities with a view to the increase of wealth; there is a love of wealth for the sake of various uses which give delight in the world; there is a love of wealth merely for the sake of wealth, as with misers, and so on. The end for the sake of which wealth is sought, is called its use, and it is the end or use from which the love has its quality; for the love is of such a quality as is the end regarded, and all other things only serve it as means.

WHAT HELL FIRE IS, AND GNASHING OF TEETH.

566. WHAT eternal fire is and gnashing of teeth, which are mentioned in the Word as the portion of those who are in hell, has as yet been known to scarcely any one, by reason that mankind have thought materially of what is said in the Word, not being acquainted with its spiritual sense. So by fire some have understood material fire, some torment in general, some remorse of conscience, and some have supposed that it is foretold merely to strike terror in the wicked; and by gnashing of teeth, some have understood actual gnashing, some only a horror, such as exists when such collision of the teeth is heard. But he who is acquainted with the spiritual meaning of the Word may know what eternal fire is, and what the gnashing of teeth; for in every expression, and in every sense of expressions in the Word, there is contained a spiritual meaning, since the Word in its bosom is spiritual, and what is spiritual cannot be expressed otherwise than naturally with man, because man is in the natural world, and thinks from the things of that world. What therefore is meant by the eternal fire and the gnashing of teeth into which evil men come as to their spirits after death, or which their spirits, then in the spiritual world, endure, will be told in what now follows.

567. There are two origins of heat, one from the Sun of heaven, which is the Lord, and the other from the sun of the world. The heat which is from the Sun of heaven, or the Lord, is spiritual heat, which in its essence is love (see above, n. 126–140); but the heat from the sun of the world is natural heat, which in its essence is not love, but serves spiritual heat or love for a receptacle. That love in its essence is heat, may be manifest from the heating of the mind, and thence of the body, from love and according to its degree and quality — which man experiences equally in

winter as in summer — as also from the heating of the blood. That natural heat, which exists from the sun of the world, serves spiritual heat for a receptacle, is evident from the heat of the body, which is excited by the heat of its spirit, and is its substitute in the body; especially from spring and summer heat with animals of every kind, which then return every year to their loves. Not that this natural heat produces this effect, but it disposes their bodies to receive the heat which also flows in with them from the spiritual world; for the spiritual world flows into the natural, as cause into effect. He who believes that natural heat produces their loves, is much deceived, for there is an influx of the spiritual world into the natural world, and not of the natural world into the spiritual; and all love, inasmuch as it is of life itself, is spiritual. Again, he who believes that any thing exists in the natural world without the influx of the spiritual world, is likewise deceived, for what is natural exists and subsists only from what is spiritual. The subjects also of the vegetable kingdom derive their germinations from influx out of that world; the natural heat which prevails in the season of spring and summer, only disposes the seeds into their natural forms, by expanding and opening them, so that influx from the spiritual world may there act as a cause. These things are adduced in order that it may be known that there are two kinds of heat, namely, spiritual heat and natural heat, and that spiritual heat is from the Sun of heaven, and natural heat from the sun of the world, and that influx and consequent cooperation present the effects which appear before the eyes in the world.[a]

568. Spiritual heat with man is the heat of his life, be-

[a] There is an influx of the spiritual world into the natural world, n. 6053–58, 6189–6214, 6307–26, 6466–95, 6598–6626. There is influx also into the lives of animals, n. 5850. And likewise into the subjects of the vegetable kingdom, n. 3648. This influx is a continual endeavor to act according to Divine order, n. 6211 at the end.

cause, as was said above, in its essence it is love. This heat is what is meant in the Word by fire — love to the Lord and neighborly love by heavenly fire, and self-love and the love of the world by infernal fire.

569. Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the Sun of heaven, or the Lord; but it is made infernal by those who receive it. For all influx from the spiritual world varies according to reception, or according to the forms into which it flows, just as does the heat and light from the sun of the world. The heat from this sun flowing into shrubberies and beds of flowers, produces vegetation and draws forth grateful and sweet odors; but the same heat flowing into excrementitious and decaying substances, produces putrefaction, and draws forth noisome and disgusting stenches. In like manner the light from the same sun, in one subject produces beautiful and pleasing colors, in another such as are ugly and unpleasant. The case is similar in regard to heat and light from the Sun of heaven, which is Love. When the heat or love from it flows into good, as with good men and spirits and with angels, it makes their good fruitful; but when it flows in with the wicked, it produces a contrary effect, for their evils either suffocate it or pervert it. In like manner the light of heaven when it flows into the truths of good, gives intelligence and wisdom; but when it flows into the falsities of evil, it is there turned into insanities and phantasies of various kinds — in all cases according to reception.

570. As infernal fire is the love of self and of the world, so it is every lust of those loves, since lust is love in its continuity — for what a man loves, this he continually lusts after, and it is also enjoyment; for what a man loves or lusts after, when he obtains it, he perceives as enjoyable; nor does man have enjoyment of heart from any other source. Infernal fire, therefore, is the lust and enjoyment which spring from those two loves as their origins. The

evils derived from those loves are contempt of others, enmity and hostility against those who do not favor them, envy, hatred, and revenge, and from these, savageness and cruelty; and with regard to the Divine, they consist in denial, and consequently contempt, derision, and blaspheming of the holy things appertaining to the church; which evils after death, when man becomes a spirit, are turned into anger and hatred against those holy things (see above, n. 502). And since these evils breathe continually the destruction and murder of those whom they account as enemies, and against whom they burn with hatred and revenge, therefore it is the enjoyment of their life to will to destroy and kill, and so far as they cannot effect this, to will to do mischief, to injure, and to exercise cruelty. These are the things which are meant by fire in the Word, where the wicked and the hells are treated of, some passages from which I will here adduce by way of confirmation. *Every one is a hypocrite and an evil-doer, and every mouth speaketh folly. . . . For wickedness burneth as the fire; it devoureth the briers and thorns, and kindleth in the thickets of the forest, and they mount up as the rising of smoke, and the people is become like food for fire; no man spareth his brother* (Isa. ix. 17–19). *I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness* (Joel ii. 30, 31). *The land shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up for ever* (Isa. xxxiv. 9, 10). *Behold the day cometh burning as a furnace, and all the proud, and every one that worketh wickedness shall be stubble, and the day that cometh shall set them on fire* (Mal. iv. 1). *Babylon is become a habitation of demons. . . . They cried out when they saw the smoke of her burning. . . . Her smoke goeth up for ages of ages* (Apoc. xviii. 2, 18; xix. 3). *He opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by*

the smoke of the pit (Apoc. ix. 2). *Out of the mouth of the horses went forth fire, and smoke, and brimstone; by these was the third part of men slain, by the fire, and by the smoke, and by the brimstone* (Apoc. ix. 17, 18). *If any man worship the beast . . . he shall drink of the wine of the wrath of God, poured out unmixed in the cup of His anger, and shall be tormented with fire and brimstone* (Apoc. xiv. 9, 10). *The fourth angel poured out his vial into the sun, and it was given him to burn men with heat by the fire; therefore men were scorched with a great heat* (Apoc. xvi. 8, 9). *They were cast into a lake burning with fire and brimstone* (Apoc. xix. 20; xx. 14, 15; xxi. 8). *Every tree that bringeth not forth good fruit, shall be cut down and cast into the fire* (Matt. iii. 10; Luke iii. 9). *The Son of man shall send His angels, who shall gather together out of His kingdom all things that offend, and them that do iniquity, and shall cast them into the furnace of fire* (Matt. xiii. 41, 42, 50). *The King shall say to them that are on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt. xxv. 41). *They shall be sent into everlasting fire, into the hell of fire, where their worm shall not die, and the fire shall not be quenched* (Matt. xviii. 8, 9; Mark ix. 43–49). *The rich man in hell said to Abraham, that he was tormented in flame* (Luke xvi. 24). In these and in many other passages, by fire is meant the lust which is of self-love and the love of the world, and by the smoke therefrom is meant falsity from evil.

571. Inasmuch as the lust of doing evils, which are from the love of self and of the world, is meant by infernal fire, and such is the lust of all in the hells, as shown in the foregoing chapter, so too when the hells are opened there is an appearance as of fire with smoke, such as is seen in conflagrations — a solid fire from the hells where self-love prevails, and a flamy one from the hells where the love of the world prevails. But when they are closed, this

fieriness is not seen, but in its place a darkness as of dense smoke. Yet that fieriness still rages within, as is also perceivable from the heat thence exhaling, which is like that from the embers after a fire, or in some places as from a heated furnace, and in others as from a hot bath. This heat when it flows in with man, excites in him lusts, and with evil men hatred and revenge, and with the sick insanities. Such is the fire, or such the heat, with those who are in the above-mentioned loves, since they are bound as to their spirits to those hells, even while they live in the body. But it is to be known that they who are in the hells are not in fire, but that the fire is an appearance; for they are not sensible there of any burning, but only of a warmth such as they before experienced in the world. The appearance of fire is from correspondence, for love corresponds to fire, and all things seen in the spiritual world appear according to correspondences.

572. It is to be observed that this infernal fire, or heat, is turned into intense cold when heat from heaven flows in, and then those who are in it shiver like men seized with chills and fever, and are inwardly distressed. The reason of this is, that they are in total opposition to the Divine; and the heat of heaven, which is Divine love, extinguishes the heat of hell, which is the love of self, and with it the fire of their life; whence comes such cold and consequent shivering and distress. Then likewise thick darkness ensues there, and from this infatuation and blindness. But this happens rarely, and only when outbreaks are to be repressed, when increasing beyond measure.

573. Since by infernal fire is meant every lust to do evil flowing forth from the love of self, hence also by the same fire is meant torment, such as exists in the hells. For the lust from that love is the lust of hurting others who do not honor, venerate, and worship one's self; and in proportion to the anger thence conceived, and to the hatred and revenge from that anger, is the lust of cruelty against them.

When such lust is in every one in a society, and is restrained by no external bonds, such as the fear of the law, and of the loss of reputation, honor, gain, and life, then every one from the impulse of his own evil rushes upon another, and so far as he prevails, also subjugates and reduces the rest under his dominion, and from enjoyment exercises cruelty toward those who do not submit themselves. This enjoyment is fully united with that of bearing rule, so that they are in the same degree, since the enjoyment of doing harm is in enmity, envy, hatred, and revenge, which are the evils of that love, as was said above. All the hells are such societies, and therefore every one there bears hatred in his heart against others, and from hatred bursts forth into cruelty, so far as he has the power. These cruelties and their torments are also meant by infernal fire, for they are the effects of lusts.

574. It was shown above (n. 548) that an evil spirit of his own accord casts himself into hell. Now then it shall be told in a few words how this comes about, when yet in hell there are such torments. From every hell there exhales a sphere of the lusts in which those are who are in it. When this sphere is perceived by one who is in similar lusts, he is affected at heart and is filled with enjoyment; for lust and its enjoyment make one, since what any one lusts after is enjoyable to him. Hence it is that the spirit turns himself thither, and from enjoyment of heart lusts to go thither; for he does not as yet know that such torments are there, and he who knows it still lusts to go in that direction. For no one in the spiritual world can resist his own lust, inasmuch as the lust is of his love, and love is of his will, and will is of his nature, and every one there acts from his nature. When therefore a spirit of his own accord, or from his own freedom, directs his course to his hell and enters it, then at first he is received in a friendly manner, so that he believes he has come among friends. But this only continues for a few hours; meanwhile he is

explored as to his astuteness and ability. When explored, they begin to infest him, and this by various methods, and successively with greater severity and vehemence, which is effected by introduction more interiorly and deeply into hell; for the more interior and deeper the hell, the more malignant are the spirits. After infestations they begin to treat him cruelly by punishments, and this until he is reduced to the state of a slave. But as rebellious movements are continually arising there, inasmuch as every one wishes to be greatest and burns with hatred against others, new insurrections are made; thus one scene is changed into another, and they who were made slaves are delivered, that they may afford aid to some new devil to subjugate others; and then they who do not submit themselves and obey at the word, are again tormented in various ways; and so continually. Such torments are the torments of hell, which are called infernal fire.

575. Gnashing of teeth, however, is the continual dispute and combat of falsities with each other, consequently of those who are in falsities, joined likewise with contempt of others, with enmity, mockery, ridicule, blaspheming; which evils likewise burst forth into quarrels of various kinds; for every one fights for his own falsity and calls it truth. These disputes and combats are heard out of those hells like the gnashing of teeth, and are likewise turned into gnashing of teeth when truths from heaven flow in among them. In those hells are all who have acknowledged nature and denied the Divine; in the deeper hells they who have confirmed themselves in such denial. These, as they can receive nothing of light from heaven, and hence can see nothing inwardly in themselves, are most of them corporeal sensual spirits, believing nothing but what they see with their eyes and touch with the hands. Hence all the fallacies of the senses are to them truths, from which also they dispute. This is why their disputes are heard like gnashings of teeth; for all falsities in the

spiritual world give a grating sound, and the teeth correspond to outmost things in nature, and likewise to outmost things with man, which are corporeal sensual.[b] That in the hells there is gnashing of teeth, may be seen in Matthew (viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28).

THE MALICE AND WICKED ARTS OF INFERNAL SPIRITS.

576. What is the excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks interiorly, and knows anything of the operation of his own mind. For in his mind man can in a moment of time consider, evolve, and form conclusions upon more subjects than he can utter and express in writing in half an hour. Hence it is evident how much man excels when he is in his spirit, consequently when he becomes a spirit; for it is the spirit which thinks, and it is the body by which the spirit expresses its thoughts, in speaking or writing. Hence it is that the man who becomes an angel after death, is in intelligence and wisdom ineffable in comparison with what he had when he lived in the world; for his spirit when he lived in the world was bound to the body, and by the body was in the natural world. For this reason what he then thought spiritually, flowed into natural ideas, which are comparatively general, gross, and obscure, and are not receptive of innumerable things which are of spiritual thought; and likewise involve them in the clouds arising

[b] Concerning the correspondence of the teeth, n. 5565–68. They who are merely sensual and have scarcely anything of spiritual light, correspond to the teeth, n. 5565. Tooth in the Word signifies the sensual, which is the outmost of the life of man, n. 9052, 9062. Gnashing of teeth in the other life arises from those who believe that nature is every thing, and the Divine nothing, n. 5568.

from worldly cares. It is otherwise when the spirit is released from the body and comes into its spiritual state, as is the case when it passes out of the natural into the spiritual world, to which it belongs. That its state then as to thoughts and affections immensely excels its former state, is plain from what has now been said. Hence it is that angels think things ineffable and inexpressible, consequently such as cannot enter into the natural thoughts of man; when yet every angel was born a man and has lived as a man, and then he seemed to himself to be no wiser than such another man.

577. In the same degree in which angels have wisdom and intelligence, infernal spirits also have wickedness and cunning; for the case is similar, since the spirit of man, when released from the body, is in his good or in his evil—an angelic spirit in his good, and an infernal spirit in his evil. For every spirit is his good or his evil, because he is his love, as has been frequently said and shown above; therefore, as an angelic spirit thinks, wills, speaks, and acts from his good, so does an infernal spirit from his evil; and to think, will, speak, and act from evil itself, is to do so from all things that are in evil. It was otherwise when he lived in the body, as then the evil of the man's spirit was in bonds which every man feels from the law, from hope of gain, from honor, from reputation, and from the fear of losing them; and so the evil of his spirit could not then burst forth and show what it was in itself. Besides, at that time the evil of the spirit of man lay wrapped up and veiled in outward probity, sincerity, justice, and affection for truth and good, which such a man has professed and feigned for the sake of the world; under which semblances the evil lay so concealed and obscure that he scarcely knew himself that his spirit contained so much wickedness and craftiness; thus that in himself he was such a devil as he becomes after death, when his spirit comes into itself and into its own nature. Such wickedness then

manifests itself as exceeds all belief. There are thousands of evils which then burst forth from evil itself, among which also are such as cannot be expressed in the words of any language. It has been given me to know and perceive their quality by much experience, since it has been granted me by the Lord to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. This I can testify, that their wickedness is so great that it is hardly possible to describe even a thousandth part of it; and likewise, that unless the Lord protected man, it would not be possible for him ever to be rescued from hell; for with every man there are spirits from hell as well as angels from heaven (see above, n. 292, 293). And the Lord cannot protect man unless he acknowledges the Divine, and unless he lives a life of faith and charity; for otherwise he averts himself from the Lord and turns himself to infernal spirits, and thus becomes imbued as to his spirit with like wickedness. And yet from the evils which from fellowship with those spirits he applies and as it were attracts to himself, the man is continually withdrawn by the Lord, if not by the internal bonds of conscience which he does not receive if he denies a Divine, still by external bonds, which are, as said above, fears on account of the law and its penalties, and of the loss of gain, and the privation of honor and reputation. Such a man may indeed be withdrawn from evils by the enjoyments of his love, and by the fear of the loss and privation of them, but he cannot be brought into spiritual goods; for so far as he is brought into these, so far he meditates cunning and deceit, by assuming appearances and pretences of what is good, sincere, and just, with a view to persuade and thus to deceive; this cunning adds itself to the evil of his spirit and gives it form and causes it to be evil such as it is in its nature.

578. The worst of all are they who have been in evils from the love of self, and who at the same time have inwardly in themselves acted from deceit, inasmuch as deceit

enters more deeply into the thoughts and intentions, and infects them with poison, and thus destroys all the spiritual life of man. Most of these are in the hells behind the back and are called genii, and it is their enjoyment to make themselves invisible, and to flutter about others like phantoms, and secretly to infuse evils, which they scatter around as vipers scatter poisons. These suffer more dreadful torments than the rest. But they who are not deceitful and who have not been ensnared by malignant craftiness and yet are in the evils derived from the love of self, are also in the hells behind, but not so deep. They on the other hand who have been in evils from the love of the world, are in the hells in front and are called spirits. These are not such evils, that is, are not such hatreds and revenges, as those who are in evils from the love of self; consequently neither have they such malice and cunning; and so their hells are milder.

579. It has been granted me by experience to know of what wickedness are those who are called genii. Genii do not operate and flow in into the thoughts, but into the affections; these they perceive and smell out, as dogs do wild beasts in a forest. Good affections, when they perceive them, they turn instantly into evil affections, leading and bending them in a wonderful manner by the enjoyments of another, and this so clandestinely, and with such malignant art, that the other knows nothing of it, they guarding cunningly against any thing entering into the thought, inasmuch as thus they are made manifest. These are seated, with man, beneath the hinder part of the head. In the world they were men who deceitfully captivated the minds of others, leading and persuading them by the enjoyments of their affections or lusts. But those spirits are driven by the Lord from every man of whose reformation there is any hope; for they are of such a quality that they are able not only to destroy the conscience, but also to excite in man his hereditary evils, which otherwise lie hid-

den. In order, therefore, that man may not be led into those evils, it is provided of the Lord that these hells should be entirely closed; and when after death any man who is of such a character comes into the other life, he is at once cast into their hell. Those spirits also when viewed as to their deceit and craftiness, appear as vipers.

580. What wickedness there is in infernal spirits, may be manifest from their atrocious arts, which are so numerous that to enumerate them would fill a volume, and to describe them, many volumes; those arts are mostly unknown in the world. One kind relates to the abuses of correspondences; a second, to the abuses of the ultimates of Divine order; a third, to communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits besides themselves, and by those sent from themselves; a fourth, to operations by phantasies; a fifth, to projections out of themselves, and consequent presence elsewhere than where they are with the body; a sixth, to pretences, persuasions, and lies. Into these arts the spirit of a wicked man comes of himself, when he is released from his body, for they are inherent in the nature of his evil, in which he then is. By these arts they torment each other in the hells. But since all of these arts, except those which are effected by pretences, persuasions, and lies, are unknown in the world, I will not here describe them specifically, as well because they would not be comprehended, as because they are too bad to be told.

581. The reason why torments in the hells are permitted by the Lord, is that evils cannot otherwise be restrained and subdued. The only means of restraining and subduing them, thus of keeping the infernal crew in bonds, is the fear of punishment. There is no other means; for without the fear of punishment and torment, evil would burst forth into madness and the whole would be dispersed, as a kingdom on earth where there is no law and no punishment.

THE APPEARANCE, SITUATION, AND NUMBER OF THE HELLS.

582. In the spiritual world, or in the world where spirits and angels are, there are seen such things as are seen in the natural world, or where men are; so like that as to outward look there is no difference. There are seen plains, and again mountains, hills, and rocks, and between them valleys; also waters, and many other things that are seen on earth. But yet all those things are from a spiritual origin, and so are seen by the eyes of spirits and angels, and not by the eyes of men, because men are in the natural world. Spiritual beings see what is from a spiritual origin, and natural beings what is from a natural origin. Hence man with his eyes can in no way see the things in the spiritual world, unless it be granted him to be in the spirit, and except after death, when he becomes a spirit. On the other hand also, an angel and a spirit cannot see anything at all in the natural world, unless they be with a man to whom it is given to speak with them. For the eyes of man are accommodated to the reception of the light of the natural world, and the eyes of angels and spirits are accommodated to the reception of the light of the spiritual world; and yet both have eyes quite alike in appearance. That the spiritual world is such, the natural man cannot comprehend, and least of all the sensual man, who is he that believes nothing except what he sees with the eyes of his body and touches with his hands, that is, what he takes in by the sight and touch; and since he thinks from those things, therefore his thought is material and not spiritual. Such being the similarity between the spiritual world and the natural world, man after death scarcely knows otherwise than that he is in the world where he was born, and from which he has departed; for which reason also they call death only a translation from one world to another sim-

ilar one. That such is the similarity of the two worlds, may be seen above, where representatives and appearances in heaven were treated of (n. 170–176).

583. In the higher parts of the spiritual world are the heavens, in the lower there is the world of spirits, under all are the hells. The heavens are not visible to spirits in the world of spirits, unless when their interior sight is opened; yet they are occasionally seen as mists or as bright clouds. The reason is that the angels of heaven are in an interior state as to intelligence and wisdom, thus above the sight of those who are in the world of spirits. But spirits in the plains and valleys see one another; and yet, when they are separated, as is the case when they are let into their interiors, evil spirits do not see the good. Good spirits can see the evil, but they turn themselves away from them, and spirits who turn themselves away become invisible. The hells, too, are not seen, since they are closed, except the entrances, which are called gates, when they are opened to let in other similar spirits. All the gates to the hells open from the world of spirits, and none from heaven.

584. The hells are everywhere, as well under mountains, hills, and rocks, as under plains and valleys. The apertures or gates to the hells that are under the mountains, hills, and rocks, appear to the sight like holes and clefts of the rocks, some extended and wide, and some strait and narrow, many of them rugged. All when looked into, appear dark and dusky; but the infernal spirits in them are in such sort of light as arises from burning coals. To the reception of that light their eyes are accommodated, and this by reason that while they lived in the world they were in thick darkness as to Divine truths, by denying them, and in a sort of light as to falsities, by affirming them. On this account the sight of their eyes has become fitted to this light; and for the same reason the light of heaven is thick darkness to them, so that when they come out of their dens they see nothing. From these things it has been

made clearly evident that man comes into the light of heaven so far as he acknowledges the Divine, and confirms in himself the things of heaven and the church; and that he comes into the thick darkness of hell so far as he denies the Divine, and confirms in himself what is contrary to the things of heaven and the church.

585. The apertures or gates to the hells which are beneath the plains and valleys, appear of different aspects, some like to those which are beneath the mountains, hills, and rocks, some like dens and caverns, some like great chasms and whirlpools, some like bogs, and some like lakes of waters. All are covered, nor are they opened except when evil spirits from the world of spirits are cast in; and when they are opened there is an exhalation from them, either like that of fire with smoke, such as appears in the air from burning buildings, or like flame without smoke, or like soot, such as comes from a burning chimney, or like a mist and thick cloud. I have heard that infernal spirits do not see these things, nor perceive them, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; and this because the things correspond to the evils and falsities in which they are, namely, fire to hatred and revenge, smoke and soot to the falsities therefrom; flame to the evils of the love of self, and a mist and thick cloud to their falsities.

586. It has also been given me to look into the hells and to see what they were within; for when the Lord wills, a spirit or angel from above may penetrate by sight into the depths beneath and explore their quality, notwithstanding the coverings. In this way it has been given me also to look into them. Some hells appeared to the view like caverns and dens in rocks tending inward, and then downward into the abyss, either obliquely or vertically. Some hells appeared to the view like dens and caves, such as wild beasts inhabit in forests; some like hollowed caverns and holes, such as are seen in mines, with cells opening down-

ward. Most of the hells are threefold, the upper ones appearing within full of thick darkness, because inhabited by those who are in the falsities of evil, but the lower ones appearing fiery, because inhabited by those who are in evils themselves; for thick darkness corresponds to the falsities of evil, and fire to evils themselves. In the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falsities of evil. In some hells there are seen as it were ruins of houses and cities after fires, in which infernal spirits dwell in concealment. In the milder hells are seen as it were rude huts, in some cases contiguous, like a city with lanes and streets; within in the houses are infernal spirits, engaged in continual quarrels, enmities, blows, and fightings; in the streets and lanes robberies and depredations are committed. In some of the hells there are mere brothels, disgusting to the sight and filled with every kind of filth and excrement. There are also thick forests, in which infernal spirits wander like wild beasts, and where too there are underground dens, into which those flee who are pursued by others. There are also deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these desert places are cast out from the hells such as have suffered every extremity, especially those who in the world had been more cunning than others in attempting and contriving art and deceit; their final lot is such a life.

587. As to the situation of the hells in particular, it cannot be known to any one, not even to the angels in heaven, but to the Lord alone; yet their situation in general is known from the quarters in which they are. For the hells, like the heavens, are distinguished as to quarters, and the quarters in the spiritual world are determined according to loves; since all the quarters in heaven commence from the Lord as the Sun, Who is the East; and as the hells are op-

posite to the heavens, their quarters commence from the opposite, thus from the west — on which subject see the chapter on the four quarters in heaven (n. 141–153). Hence it is that the hells in the western quarter are the worst of all and the most horrible, and that they are worse and more horrible as they are more remote from the east, thus by degrees successively. In these hells are they who in the world have been in the love of self, and hence in contempt of others, and in enmity against those who did not favor them, also in hatred and revenge against those who did not venerate and worship them. In the most remote hells in that quarter are they who have been of the Catholic religion, so called, and have desired to be worshipped in it as gods, and have consequently burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven. They have a like disposition, that is, like hatred and revenge against those who oppose them, as they had in the world, it being their greatest enjoyment to exercise cruelty; but this delight in the other life is turned against themselves; for in the hells of such, with whom the western quarter is filled, one rages against another who derogates from his divine power. But upon this subject more will be said in a small work concerning The Last Judgment and the Destruction of Babylon. Nevertheless, in what manner the hells are arranged in that quarter cannot be known, only that the most dreadful hells of that kind are to the sides toward the northern quarter, and the less dreadful toward the southern quarter; thus the dreadfulness of the hells decreases from the northern quarter to the southern, and likewise by degrees toward the east. To the east are they who have been haughty and have not believed in the Divine, but still have not been in such hatred and revenge, nor in such deceit, as they who are in a greater depth in the western quarter. In the eastern quarter at this day there are no hells, those which were there having been

transferred to the western quarter in front. The hells in the northern and southern quarters are many; and in them are they who while they lived were in the love of the world, and thence in various kinds of evils, such as enmity, hostility, theft, robbery, cunning, avarice, unmercifulness. The worst hells of that kind are in the northern quarter, the milder in the southern. Their dreadfulness increases as they are nearer to the western quarter, and likewise as they are more remote from the southern, and it decreases toward the eastern quarter, and also toward the southern. Behind the hells which are in the western quarter are dark forests, in which malignant spirits wander like wild beasts; in like manner behind the hells in the northern quarter. But behind the hells in the southern quarter are deserts, which were treated of just above. So far respecting the situation of the hells.

588. As to the number of the hells, they are as many as are the angelic societies in the heavens, inasmuch as for every heavenly society there is a corresponding infernal society, as its opposite. That the heavenly societies are innumerable, and all distinct according to the goods of love, of charity, and of faith, may be seen in the chapter on the societies of which the heavens consist (n. 41–50); and in that on the immensity of heaven (n. 415–420). It is the same therefore with the infernal societies, which are distinct according to the evils opposite to those goods. Every evil is of infinite variety, like every good. That it is so cannot be conceived by those who have only a simple idea in regard to every evil, as contempt, enmity, hatred, revenge, deceit, and other such evils; but let them know that every one of these evils contains so many specific differences, and each of these again so many still more specific or particular differences, that a volume would not suffice to enumerate them. The hells are so distinctly arranged in order, according to the differences of every evil, that nothing is more perfectly ordered and more distinct. Hence it may

be evident that they are innumerable, one near another, and one remote from another, according to the differences of evils generically, specifically, and particularly. There are likewise hells beneath hells. There are communications of some of the hells by passages, and there are communications of more by exhalations, and this altogether according to the affinities of one kind and one species of evil with others. How great the number of the hells is, has been given me to know from this, that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they extend themselves beneath, in length, breadth, and depth. In a word, the whole heaven and the whole world of spirits are as it were excavated beneath, and under them is a continual hell. So far concerning the number of the hells.

THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

589. THAT any thing may exist, there must be an equilibrium of all things. Without equilibrium there is neither action nor reaction; for equilibrium is between two forces, one of which acts, and the other reacts, and the rest occasioned by such action and reaction is called equilibrium. In the natural world there is an equilibrium in all things and in each; in general, in the atmospheres themselves, in which what is lower reacts and resists in proportion as what is higher acts and presses down. In the natural world there is also an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle condition being their equilibrium. There is likewise an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without equilibrium in them nothing exists and subsists, there being everywhere an effort as it were acting on one part and reacting on the other. All existence, or every

effect, is produced in equilibrium, but it is produced by this, that one force acts, and another suffers itself to be acted upon, or that one force by acting flows in, and another receives and yields in agreement with it. In the natural world that which acts and which reacts is called force, and likewise endeavor, or effort; but in the spiritual world that which acts and which reacts is called life and will; life in that world is living force, and will is living effort, and the equilibrium itself is called freedom. Spiritual equilibrium, therefore, or freedom, exists and subsists between good acting on one part and evil reacting on the other part; or between evil acting on one part and good reacting on the other part. The equilibrium between good acting and evil reacting exists with the good, but the equilibrium between evil acting and good reacting exists with the evil. That spiritual equilibrium is between good and evil, is because all of the life of man has reference to good and to evil, and the will is their receptacle. There is also an equilibrium between truth and falsity, but this depends on the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, which operate upon the objects of the vegetable kingdom only so far as heat and cold are in the light and shade. That light and shade of themselves produce nothing, but that heat produces by them, may be evident from light and shade being alike in the time of winter and in the time of spring. The comparison of truth and falsity with light and shade is from correspondence, for truth corresponds to light, falsity to shade, and heat to the good of love; and likewise spiritual light is truth, spiritual shade is falsity, and spiritual heat is the good of love; on which subject see the chapter in which light and heat in heaven are treated of (n. 126–140).

590. There is a perpetual equilibrium between heaven and hell; for from hell there continually breathes forth and ascends the endeavor to do evil, and from heaven there

continually breathes out and ascends the endeavor to do good. In this equilibrium is the world of spirits, which world is in the midst between heaven and hell, as may be seen above (n. 421–431). That the world of spirits is in that equilibrium, is because every man after death first enters into the world of spirits, and is there kept in a similar state to that in which he was in the world, which could not be the case unless the most exact equilibrium were there. For by means of this all are found out, what they are, being left there in their freedom, such as they had in the world. Spiritual equilibrium is the freedom given to man and spirit, as was said just above (n. 589). The quality of every one's freedom is there learned by angels in heaven, through communication of their affections and thoughts; and it appears visible to the sight before angelic spirits by the ways in which they go. They who are good spirits go the ways which tend to heaven, but evil spirits go the ways which tend to hell. Ways are actually seen in that world; which also is the reason that ways in the Word signify truths which lead to good, and in the opposite sense falsities which lead to evil; and hence also it is that to go, to walk, and to journey, in the Word, signify progressions of life.[a] Such ways it has often been given me to see, and likewise spirits going and walking upon them freely according to their affections and thoughts.

591. That evil continually breathes forth and ascends out of hell, and that good continually breathes forth and descends out of heaven, is because a spiritual sphere encompasses every one, and that sphere flows forth and pours out from the life of the affections and their thoughts.[b] And

[a] To journey, in the Word, signifies the progression of life, in like manner to go, n. 3335, 4375, 4554, 4585, 4882, 5493, 5605, 5996, 8181, 8345, 8397, 8417, 8420, 8557. To go and to walk with the Lord is to receive spiritual life, and to live with Him, n. 10567. To walk denotes to live, n. 519, 1794, 8417, 8420.

[b] A spiritual sphere, which is a sphere of life, flows forth and pours

as such a sphere of life flows forth from every one, it therefore flows forth also from every heavenly society, and from every infernal society, consequently from all together, that is, from the whole heaven and from the whole hell. That good flows forth from heaven, is because all in heaven are in good; and that evil flows forth from hell, is because all in hell are in evil. The good which is from heaven is all from the Lord; for the angels who are in the heavens are all withheld from what is their own, and are kept in what is the Lord's own, which is good itself. But the spirits who are in the hells are all in what is their own, and what is one's own is nothing but evil; and since it is nothing but evil, it is hell.[c] From these things it may be evident that the equilibrium in which angels are held in the heavens, and spirits in the hells, is not as the equilibrium in the world of spirits. The equilibrium of angels in heaven is according as they have been willing to be in good, or according as they have lived in good in the world, thus according as they have held evil in aversion; but the equilibrium of spirits in hell is according as they have been willing to be in evil, or according as they have lived in evil in the world; thus according as in heart and spirit they have been opposed to good.

592. Unless the Lord ruled both the heavens and the hells, there would not be any equilibrium, and if no equi-

forth from every man, spirit, and angel, and encompasses him, n. 4464, 5179, 7454, 8630. It flows forth from the life of their affections and thoughts, n. 2489, 4464, 6206. Spirits are known as to their quality, at a distance, from their spheres, n. 1048, 1053, 1316, 1504. Spheres from the evil are contrary to spheres from the good, n. 1695, 10187, 10312. Those spheres extend themselves far into angelic societies, according to the quality and quantity of good, n. 6598–6612, 8063, 8794, 8797. And into infernal societies according to the quality and quantity of evil, n. 8794.

c What is man's own is nothing but evil, n. 210, 215, 731, 874–876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. What is man's own is hell with him, n. 694, 8480.

librium, there would not be a heaven and a hell; for all things whatsoever in the universe, that is, both in the natural world and in the spiritual world, endure by means of equilibrium. That this is the case every rational man may perceive, since if there were a preponderance on one part, and no resistance on the other, it is plain to see that both must perish. Thus the spiritual world would perish, if good did not react against evil and continually restrain its insurrection; and unless the Divine alone did this, both heaven and hell would perish and with them the whole human race. It is said, unless the Divine alone did this, because what is one's own, whether in angel, spirit, or man, is nothing but evil (see above, n. 591). For this reason no angels and spirits are able in the least to resist the evils continually exhaling from the hells; since from what is their own they all tend toward hell. From these things it is plain that unless the Lord alone ruled both the heavens and the hells, no one could ever be saved. Moreover all the hells act as one, for evils in the hells are connected, as are goods in the heavens; and the Divine alone, which proceeds solely from the Lord, can resist all the hells, which are innumerable, and which act together against heaven and against all who are in heaven.

593. The equilibrium between the heavens and the hells is affected one way or the other according to the number of those who enter heaven and who enter hell, which amounts to several thousands daily. But to know and perceive this, and according to the balancing to moderate and make it equal, is not in the power of any angel, but of the Lord alone; for the Divine proceeding from the Lord is omnipresent, and sees everywhere if the balance at all wavers, whereas an angel only sees what is near himself, and does not even perceive in himself what is taking place in his own society.

594. In what manner all things are arranged in the heavens and in the hells, that all and each of those who

are there may be in their equilibrium, may in some measure be evident from what has been said and shown above concerning the heavens and the hells, namely, that all the societies of heaven are arranged most distinctly according to goods, and their kinds and varieties, and all the societies of hell according to evils, and their kinds and varieties; and that beneath every society of heaven there is a corresponding society of hell opposed to it, from which opposite correspondence equilibrium results. It is, therefore, continually provided of the Lord that no infernal society beneath a heavenly society shall prevail; and as soon as it begins to prevail, it is restrained by various means, and is reduced to a just measure of equilibrium. These means are many, a few only of which are to be mentioned. Some of the means have reference to the stronger presence of the Lord; some to the closer communication and conjunction of one society, or of several, with others; some to the casting out of superabundant infernal spirits into deserts; some to the transference of certain spirits from one hell to another; some to the reducing of those who are in the hells to order, which is also effected by various methods; some to the concealment of certain hells under denser and thicker coverings, also to the letting them down to greater depths — not to speak of other means, and of those employed in the heavens above. These things are stated to the intent that it may in some measure be perceived that the Lord alone provides that there may be everywhere an equilibrium between good and evil, thus between heaven and hell; for on such equilibrium is founded the safety of all in the heavens, and of all on the earth.

595. It is to be known that the hells are continually assaulting heaven and endeavoring to destroy it, and that the Lord continually protects the heavens by withholding those who are in it from the evils derived from their selfhood, and by holding them in the good which is from Himself. It has been frequently granted me to perceive the

sphere issuing from the hells, which was entirely a sphere of efforts to destroy the Divine of the Lord, and thus heaven. The ebullitions of some hells have also at times been perceived, which were efforts to emerge and to destroy. But on the other hand the heavens never assault the hells, for the Divine sphere proceeding from the Lord is a perpetual effort to save all; and since they cannot be saved who are in the hells — for all who dwell there are in evil and against the Divine of the Lord — therefore, as far as is possible, outrages in the hells are subdued and cruelties are restrained, to prevent their breaking out beyond measure one against another. This also is effected by innumerable means of the Divine power.

596. There are two kingdoms into which the heavens are distinguished, namely, the celestial kingdom and the spiritual kingdom — of which see above (n. 20–28). In like manner there are two kingdoms into which the hells are distinguished, one of which is opposite to the celestial kingdom and the other opposite to the spiritual kingdom. The former, which is opposite to the celestial kingdom, is in the western quarter and those who are in it are called genii; but the latter, which is opposite to the spiritual kingdom, is in the northern and southern quarter and those who are in it are called spirits. All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self; whereas all who are in the spiritual kingdom are in love toward the neighbor, and all who are in the hells opposite to that kingdom are in the love of the world. From this it is plain that love to the Lord and self-love are opposites; in like manner love toward the neighbor and love of the world. It is continually provided by the Lord that no influence from the hells opposite the Lord's celestial kingdom shall be directed toward those who are in the spiritual kingdom; for if this should be the case, the spiritual kingdom

would perish — the reason of which may be seen above (n. 578, 579). These are the two general equilibriums which are continually preserved by the Lord.

MAN IS IN FREEDOM THROUGH THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

597. THE equilibrium between heaven and hell has been treated of, and it has been shown that this is an equilibrium between the good which is from heaven and the evil which is from hell, thus that it is spiritual equilibrium, which in its essence is freedom. That spiritual equilibrium in its essence is freedom, is because it is between good and evil, and also between truth and falsity; and these things are spiritual. Therefore to be able to will good or evil, and to think what is true or what is false, and to choose one in preference to the other, is the freedom of which we are now treating. This freedom is given to every man by the Lord, nor is it ever taken away. It is, indeed, by virtue of its origin, not man's, but the Lord's, because it is from the Lord. Nevertheless it is given to man with life as his own, and this to the intent that he may be reformed and saved; for without freedom there is no reformation and salvation. Every one may see from some rational intuition that in man's freedom he has liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely, and justly; but not ill, insincerely, and unjustly, because of spiritual, moral, and civil laws, by which his external is kept in bonds. From these things it is plain that the spirit of man, which is what thinks and wills, is in freedom, but not so the external of man, which speaks and acts, unless this be in agreement with the laws above mentioned.

598. That man cannot be reformed unless he has freedom, is because he is born into evils of every kind, which

yet must be removed in order that he may be saved; nor can they be removed unless he sees them in himself and acknowledges them, and afterward ceases to will them, and at length holds them in aversion; then they are first removed. This cannot be effected unless man be both in good and in evil, for from good he may see evils, but cannot from evil see goods. The spiritual goods which man is capable of thinking, he learns from childhood from the reading of the Word and from preaching; and moral and civil goods he learns from a life in the world. This is the first reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man except what is done from the affection of love. Other things indeed may enter, but no farther than the thought, and not into the will; and what does not enter even into the will of man, does not become his, for thought derives all that it has from memory, but the will derives all that it has from the life itself. Nothing is ever free which is not from the will, or what is the same, from the affection of love. For whatever a man wills or loves, this he does freely; hence it is, that the freedom of man and the affection of his love, or of his will, are one. Man therefore has freedom in order that he may be affected with truth and good, or love them, and that thus they may become as his own. In a word, whatever does not enter into man in freedom, does not remain, because it is not of his love or will, and what is not of man's love or will, is not of his spirit. For the *esse* of the spirit of man is love or will. It is said love or will, because what a man loves, this he wills. This now is the reason that man cannot be reformed unless he be in freedom. But more may be seen on the subject of man's freedom in the ARCANA CŒLESTIA.

599. To the intent that man may be in freedom, for the sake of his being reformed, he is conjoined as to his spirit with heaven and with hell. For there are with every man spirits from hell and angels from heaven. By spirits from

hell man is in his own evil, but by angels from heaven man is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom. That to every man are adjoined angels from heaven and spirits from hell, may be seen in the chapter on the conjunction of heaven with the human race (n. 291–302).

600. It is to be known that the conjunction of man with heaven and with hell is not immediately with them, but mediately through spirits who are in the world of spirits. These spirits are with man, but none from hell itself and from heaven itself. Through evil spirits in the world of spirits man is conjoined with hell, and through good spirits there, with heaven. Because this is so, the world of spirits is in the midst between heaven and hell, and in that world is equilibrium itself. That the world of spirits is midway between heaven and hell, may be seen in the chapter on the world of spirits (n. 421–431); and that equilibrium itself between heaven and hell is there, may be seen in the last chapter (n. 589–596). From these things it is now evident whence man has freedom.

601. Something further is to be told about the spirits adjoined to man. An entire society can have communication with another society, and likewise with an individual, wherever he is, by a spirit sent forth from the society; this spirit is called the subject of many. It is the same in regard to man's conjunction with societies in heaven, and with societies in hell, by spirits adjoined to him from the world of spirits. On this subject see also the ARCANA CŒLESTIA.

602. Lastly, respecting man's innate prepossession in regard to his life after death, which is from the influx of heaven with him, this is to be noted. There were some of the simple common people, who in the world had lived in the good of faith. They were brought into a similar state to that in which they had been in the world, as may be effected with every one when the Lord grants it; and it was then shown what idea they had had about the state

of man after death. They said that some who were intelligent asked them in the world what they thought about their soul after the life in the world; and they replied that they did not know what the soul is. They were asked further what they believed about their state after death; and they said that they believed that they should live as spirits. They were then asked what belief they had respecting a spirit, and they said that he is a man. They were next questioned how they knew this; and they said that they knew it because it is so. The intelligent men who questioned them wondered that the simple had such a faith, and that they themselves had it not. From this it was made plain that with every man who is in conjunction with heaven there is an innate prepossession concerning his life after death. This innate prepossession is from no other source than from influx out of heaven, that is, through heaven from the Lord, by means of spirits, who are adjoined to man from the world of spirits. And this they have with whom the freedom of thinking has not been extinguished by principles adopted, and confirmed by various arguments, in regard to the soul of man, which they say is either pure thought, or some animate principle, the seat of which they seek in the body; when yet the soul is nothing but the life of man, and the spirit is the man himself — the earthly body, which he carries about with him in the world, being only an agent, by which the spirit, which is the man himself, is enabled to act fitly in the natural world.

603. What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who are not in the enjoyment of knowing spiritual truths, but clear to those who are in that enjoyment, and especially to those who are in affection for truth for the sake of truth, that is, who love truth because it is truth; for whatever is loved enters with light into the idea of the mind, especially truth when it is loved, because all truth is in light.

Extracts from the Arcana Cœlestia concerning the Freedom of Man, Influx, and the Spirits by whom Communications are Effected.

Freedom. All freedom is of love or affection, since what a man loves, this he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591. Because freedom is of love, it is the life of every one, n. 2873. Nothing appears as man's own, except what is from freedom, n. 2880. There is heavenly freedom and infernal freedom, n. 2870, 2873, 2874, 9589, 9590.

Heavenly freedom is of heavenly love, or of the love of good and truth, n. 1947, 2870, 2872. And inasmuch as the love of good and of truth is from the Lord, freedom itself consists in being led of the Lord, n. 892, 905, 2872, 2886, 2890–92, 9096, 9586, 9587, 9589–91. Man is introduced into heavenly freedom by the Lord through regeneration, n. 2874, 2875, 2882, 2892. Man, in order to be capable of being regenerated, ought to have freedom, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. Otherwise the love of good and of truth cannot be implanted in man, and appropriated to him apparently as his own, n. 2877, 2879, 2880, 2888. Nothing is conjoined to man in a state of compulsion, n. 2875, 8700. If man could be reformed by compulsion, all would be saved, n. 2881. Compulsion in reformation is hurtful, n. 4031. All worship from freedom is worship, but not that which is from compulsion, n. 1947, 2880, 7349, 10097. Repentance ought to be done in a free state, and what is done in a state of compulsion is of no avail, n. 8392. States of compulsion, what they are, n. 8392.

It is granted to man to act from freedom of reason, that good may be provided for him, and on this account man is in the freedom of thinking and willing also what is evil, and likewise of doing it, so far as the laws do not forbid, n. 10777. Man is held by the Lord between heaven and hell, and thus in equilibrium, that he may be in freedom for the sake of reformation, n. 5982, 6477, 8209, 8987. What is inseminated in freedom remains, but not what is inseminated in compulsion, n. 9588. On this account freedom is never taken away from any one, n. 2876, 2881. No one is compelled by the Lord, n. 1937, 1947.

A man may compel himself from a principle of freedom, but not be compelled, n. 1937, 1947. A man ought to compel himself to resist evil, n. 1937, 1947, 7914. And likewise to do good as from himself, but still to acknowledge that it is from the Lord, n. 2883, 2891, 2892, 7914. Man has a stronger freedom in temptation combats in which he conquers, since then he forces himself more interiorly to resist, although it appears otherwise, n. 1937, 1947, 2881.

Infernal freedom consists in being led by the loves of self and of the world and their lusts, n. 2870, 2873. They who are in hell know no other freedom, n. 2871. Heavenly freedom is as distant from infernal freedom, as heaven is from hell, n. 2873, 2874. Infernal freedom, which consists in being led by the loves of self and of the world, is not freedom but servitude, n. 2884, 2890: since servitude consists in being led of hell, n. 9586, 9589, 9590.

Influx. All things flow in which man thinks and wills, from experience, n. 904, 2886–88, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197–99, 6213, 7147, 10219. Man's capacity of viewing things, of thinking, and of concluding analytically, is from influx, n. 4319, 4320, 5288. Man could not live a single moment, if influx from the spiritual world were taken away from him, from experience, n. 2887, 5849, 5854, 6321. The life which flows in from the Lord varies according to the state of man, and according to reception, n. 2069, 5986, 6472, 7343. With the evil, the good which flows in from the Lord is turned into evil, and the truth into falsity, from experience, n. 3642, 4632. The good and truth which continually flows in from the Lord, is so far received as it is not opposed by evil and falsity, n. 2411, 3142, 3147, 5828.

All good flows in from the Lord, and all evil from hell, n. 904, 4151. Man believes at this day that all things are in himself, and are from himself, when yet they flow in, and he may know this from the doctrine of the church, which teaches that all good is from God, and all evil from the devil, n. 4249, 6193, 6206. But if man believed according to the doctrinal tenet, he would not then appropriate evil to himself, nor would he make good to be his own, n. 6206, 6324, 6325. How happy the state of man would be, if he believed that all good flows in from the Lord, and all evil from hell, n. 6325. They who deny heaven, or know nothing concerning it, are ignorant that there is any influx from thence, n. 4322, 5649, 6193, 6479. What influx is, illustrated by comparisons, n. 6128, 6190, 9407.

The all of life flows in from the first fountain of life, because it is from that source, thus from the Lord, and it continually flows in, n. 3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741–43, 4318–20, 4417, 4524, 4882, 5847, 5986, 6325, 6468–70, 6479, 9276, 10196. Influx is spiritual, and not physical, thus influx is from the spiritual world into the natural, and not from the natural into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110. Influx is through the internal man into the external, or through the spirit into the body, and not the reverse, because the spirit of man is in the spiritual world, and the body in the natural, n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380. The internal man is in the spiritual world, and the exter-

nal in the natural world, n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701–09, 10156, 10472. It appears as if there were influx from externals with man into internals, but it is a fallacy, n. 3721. With man there is influx into his reason, and through this into knowledges, and not the reverse, n. 1495, 1707, 1940. What is the order of influx, n. 775, 880, 1096, 1495, 7270. There is immediate influx from the Lord, and likewise mediate through the spiritual world or heaven, n. 6063, 6307, 6472, 9682, 9683. The Lord's influx is into good with man, and through good into truth, but not the reverse, n. 5482, 5649, 6027, 8685, 8701, 10153. Good gives the faculty of receiving influx from the Lord, but not truth without good, n. 8321. Nothing is injurious which flows into the thought, but what flows into the will, since the latter is appropriated to man, n. 6308.

There is a general influx, n. 5850. It is a continual effort to act according to order, n. 6211. This influx is into the lives of animals, n. 5850. And likewise into the subjects of the vegetable kingdom, n. 3648. Also according to general influx thought falls into speech, and will into actions and gestures with man, n. 5862, 5990, 6192, 6211.

Subject Spirits. Spirits sent forth from societies of spirits to other societies, also to other spirits, are called subjects, n. 4403, 5856. Communications in the other life are effected by such emissary spirits, n. 4403, 5856, 5983. A spirit who being sent forth serves for a subject, does not think from himself, but from those by whom he is sent forth, n. 5985–87. Several particulars concerning those spirits, n. 5988, 5989.

INDEX TO HEAVEN AND HELL

The figures refer to the numbers.

ABRAHAM. Signification of Abraham, Isaac, and Jacob, also David, 526. The persons not thought of by angels, 526. None of them saved by immediate mercy, 526. Abraham, Lot, Joshua, and others saw the Lord as a man, 84.

ABSTRACTION. From the body, 438, 440.

ACTION. And reaction in the natural world from *force*, in the spiritual world from *life*, 589.

ADMINISTRATIONS. Ecclesiastical, civil, and domestic, in heaven, 388.

ADULTERY. Common in the Church, 374. The love of falsity conjoined with evil, 374. How regarded by angels, and heaven closed against, 384. One who made light of, 385. The enjoyment advances toward hell, 386.

ADULTS. Difference between and those who die in infancy, 345.

AFFECTION. Not from one's self, 203. Ruling affection in all other affections, 236. Remains after death, 461–469. Extends into societies in heaven or hell, 203, 477. *See Love.*

AFFINITY. In heaven according to good, 46, note. Nearness according to, 193. Consociation according to, 205.

AFRICANS. The best of Gentiles: wish to be called obedient, not faithful, 326.

AGE. Golden, silver, copper, and iron, 115. Golden described, 252. On entering the other life all of similar age to that in the world, 330. The old become young, 414.

ANCIENT. Ancients knew correspondence, the most ancient (327 note) thought from it, and conversed with angels, 87, 115, 249 note. Most ancient had immediate revelation, the ancient by correspondences, 306. Ancient church over great part of Asia, 322, 327; their Word, 327 note; their wisdom, 323; great numbers went to heaven, 415; their doctrine was of charity, 481 note, 558 note; some in a dark place for ages, 327; elevation from sensuals, 74 note.

AND. Occurring often in Hebrew Word, 241.

ANGELS. Constitute heaven, 7; all from the human race, 311; know and perceive the inflow of life from the Lord, 8; attribute nothing to themselves, 9; are all forms of charity, 17; of wonderful beauty, 17, 75, 80; love beams from them, 17; the Lord turns their faces toward Himself, 17, 142–144; yet from thought they have a look to other quarters, 144. Celestial and spiritual, 21–28; celestial receive Divine truths in life, 25, 26, 225; never reason about truths nor mention faith, 270; are in most innocence and nearest the Lord, 280; spiritual receive in thought first, 25; celestial receive more of Divine good, spiritual more of Divine truth, 133; celestial and spiritual do not dwell together, 27; cannot go from one heaven into another, 35, 146; celestial led by the Lord immediately, the spiritual mediately, 208, 215. Intermediate celestial-spiritual societies, 27; in natural heaven spiritual-natural and celestial-natural, 31; internal and external in each heaven, 32. Nearness according to similarity of good, 42–46, 193, 205; arranged according to good, 43; according to kind and degree of love, 149; some of the best live apart, 50; change of place by change of state, 192; in lower heaven do not see the heavens above, but as a cloud, 209; in higher heaven see those below, but do not speak with them, 209; see what is near them and have no perception in themselves of what is passing even in their own society, 594; can enter into man's interior thought and memory and so speak with him, 246; by spiritual ideas, 168; those who converse with angels see what is in heaven, and the angels see what is on earth, 252; seen by Swedenborg as stars, 69. Angels in perfect human form, 73–77; so seen by Swedenborg, 74; have all the senses, 170; seen only by spiritual sight, 76; have garments, houses, etc., but in perfection, 177, 183; cities and palaces, 184, 185; changes of state, 154–161, 166;

outside things change accordingly, 156; causes of change, 158; are continually perfected, 221, 158, note. Every angel a heaven in least form, 51–58, 73; has communication with all heaven, 73. Angels say they are in the Lord, 81; the Lord is with them and in them, 147; they have understanding and light from Divine truth, and are called angels of light, 128; have power from Divine truth, 137, 228–233; but are veiled from the Sun with a cloud, 120; see the Lord through their eyes, but He sees them in the forehead, 145; have three degrees of life, open or closed, 208. Angels know nothing of time, 163, 165, 168; nor space, 191; their idea of eternity, 167; speak by spiritual, not natural ideas, 168; the less wise consult the more wise and they inquire of the Lord, 214, see also 215; they have delight according to reception of wisdom, 266; their condition and enjoyments, 489; their equilibrium, 591; they would from proprium tend toward hell, 592. Angels are attendant with every man, 247, 391; do not look at the back of one's head, 144; their power over spirits by their look, 232; how represented in art, 74; their occupations, 387–394. Signification in the Word, 8, 391. The Lord so called, 52; man so called, 314. Angels rejoice at the new revelation, 311.

ANIMALS. Difference between animals and man, 39, 108, 202, 296, 352, 435; their correspondence, 110; governed by general influx, 296, 567. *See Kingdom.*

ANXIETY. Spirits who cause, 299.

APOSTLES. Their representation, 526 note.

APPEARANCES. In heaven, 170–176. Things seen in heaven real appearances, really exist, 175. Appearances that do not correspond to interiors not real, 175.

APPREHENSION. Internal hearing, 434.

ARCHITECTURE. In heaven is the very art itself, 185. *See Dwellings.*

ARMS. Signify power of truth, 96 note, 97, 231. Those in the arms of the Greatest Man in power, 231. Naked arm seen with power, 231.

ARTS. Of infernal spirits, 576–581.

ASSYRIA. Signifies the rational, 307.

ATMOSPHERE. Of spiritual world, 235, 462.

AVARICE. Corresponds to filth, 363.

BAPTISM. Only a sign and memorial of regeneration, 329.

BEASTS. *See Animals.*

BEAUTY. Natural does not involve spiritual, 99. Spiritual in proportion to goodness, 131, and to interior love, 459. Beauty of angels, 80, 414.

BEES. Their instinct, 108.

BELTS. Around the Sun of heaven, 120, 159.

BIRDS. Their instinct, 108; correspondence, 110.

BIRTH. Spiritual, effected by knowledges of good and truth, 345. Re-birth necessary, 342 note.

BODY. Formed for obedience to good and truth, 137. Receives its first sensations from natural world, 331, but what is felt in the body has its origin from what is spiritual, 373; for the body is the image of the mind, 374. Uses of heaven various like those of the body, 406, which has correspondence with heaven, 418. Spirit must have a body, 434; every part is actuated by the spirit, 453. Spirit remains in until motion of heart has ceased, 447; earthly body alone left behind, 461–469; man is to appearance in same body after death, 461. What it is to withdraw from the body, 438, 440; what to be in the body of the Lord, 81.

BOOK OF LIFE. Man's, his ruling love, 236; inscribed on the whole man and there examined, 463.

BOOKS. Read from the memory, 462, 463.

BRAIN. Particulars of thought and will inscribed on, 463.

BREAD. Correspondence, 111, 340 note.

BREADTH. Signifies state of truth, 197, 198 note. In heaven from north to south, 197.

BREAST. Signifies charity, 97, see also 96.

BRIDE. The Church called, 180.

BRIDEGROOM. The Lord called, 180.

BULLOCK. Signifies natural affections, 110.

CAMEL. Signifies general knowledge, 365.

CARE. For the morrow, 278.

CARRIED. By the spirit to another place, 192, 439–441.

CATERPILLARS. Instinct and changes, 108.

CENTRE. The Lord the common centre, 124, 142.

CEREBELLUM. Corresponds to wisdom, and celestial angels flow into, 251.

CEREBRUM. Corresponds to intelligence, and spiritual angels flow into, 251.

CHANGES. Of place from changes of state, 192, 195. Of state of angels, 154–161.

CHARACTER. Determined by ruling love and known by faces, etc., 363; remains to eternity, 363; after death determined by life in the world, 470–484.

CHARITY. Life of leads to heaven, 360, is a life according to the commandments, 535; extends to minutest things, 481 note. Beauty the form of charity, 414.

CHILDREN. In heaven, 329–345. Their education, 4, 329–337, 342–344. All received, 308 note, 329, and form a third part of heaven, 4, see also 416; do not know of having lived in the world, but call themselves the Lord's children, 345; in-

nocence, from having no inner thought, and no self-hood, mind not being yet formed, 277; are under the Lord's special care, receiving influx from third heaven, and this the source of parental love, 277. Their interiors formed by inflow of innocence, 282; are not angels but become angels, 330, 340; their state excellent because innocent, 330; their superior condition in the other life, 331. Who have the care of them, 332; their heaven in front, 332, in the province of the eyes, 333; some spiritual and others celestial, 333, 339. Taught in heaven by represeutatives, 353; tenderness of state, 336; seen iii a garden, 337; idea of things as alive, 338; growth to early manhood, 340; have hereditary evil, 342; their speech, 343; resistance to spirits, 343; difference from those who have become adult in the world, 345. Children on earth badly trained, 344.

CHRIST. The name given from the Lord's Divine spiritual, 24; causes fear to Gentiles because of bad life of Christians, 325.

CHURCH. Like heaven consists of many societies, 57. The whole church includes all who acknowledge ihe Lord and live in charity, and is as one man in sight of the Lord, 305 note, 308, 318 note; specifically where the Word is and the Lord known, the heart and lungs, 308, 328.

CHURCHES. Places of worship, called houses of God in celestial kingdom, 223; of wood with most ancient men, 80 note.

CICERO. In the other world, 322.

CITIES. In heaven, 184.

CLOUD. Signifies literal sense of the Word, 1. Society of heaven seen as a cloud, 69.

COLORS. Correspond to varieties of truth, 179, 356; white corresponds to truth, 179, red to good, 179 note.

COMING. Of the Lord is His presence in the Word, and revelation, 1.

COMMUNICATION. Of sphere of life in heaven, 49; of all things, 199; of all good things, 268; of all thought, 2, 203; of all heaven with every angel, 73, 85; of all joys, 399; of one heaven with another by influx, 206; of earth with heaven by correspondence, 106 note; by correspondences, called influx, 207. Intelligence and wisdom depend on, 204. Inmost of spirit in respiration and motion of the heart, 446.

COMMUNION. Heaven a communion of all goods, 268.

COMPULSION. Does not make good to be one's own, 293, is hurtful, *ib.* note.

CONFIRMED. What is confirmed appears truth, and everything can be confirmed, 352.

CONJOINED. What can be conjoined to the Divine cannot be dissipated, 435.

CONJUNCTION. All depends on turning one to another, 255. Of heaven with human race, 291–302; of man with heaven or hell by angels and spirits, 292; of heaven with man is with interiors, also with exteriors by correspondences, 300; of heaven with man by the Word, 303–310. Without conjunction man could not ihink or have any spiritual life, 302; with the Lord he has conjunction, but with angels consociation, 304. Conjunction with heaven means with the Lord, 304; such that man subsists from heaven and heaven from man, 304; supplied in man's place by the Word, 305. Conjunction of good and truth fits man for heaven, of evil and falsity for hell, 422, 425; of understanding and will, 423, 425.

CONNECTION. Of all by intermediates with the First, and whatever is not connected is dissolved, 9, 302–305.

CONSCIENCE. Who have conscience—true conscience, spurious conscience, false conscience, 299 note.

CONSOCIATION. According to good, 42–46; of goods and truths in the order of heaven, 205; of man with angels, 304.

CONSONANTS. No hard consonants in celestial speech, 241. Ideas of thought expressed by consonants in lower heavens, 261.

CONTINUOUS. In what is continuous, distance measured only by what is not continuous, 196.

COPPER. Signifies natural good, 115. Copper age, 115.

CORRESPONDENCES. Word written by, 1. Of all things of heaven with all of man, 87–102; with all things of nature, 103–115, and with what man produces from them, 104; of the heavens to one another, 100; of the lowest heaven to the members of the human body, 100; everything correspondent that is from Divine order, 107; of natural with spiritual enjoyments, 487–489. Correspondence with heaven is with the Divine Human, 101; cannot be known but by revelation, 110; was well known to the ancients, and the most ancient people thought from it, 87; is effected by uses, 112. Correspondence of light and heat, of days and seasons and years, 155. Things in heaven that correspond really exist, 175, 178. Communication by is called influx, 207. In the Word, 111 noie.

DARKNESS. Signifies falsities from evil, 123, 487.

DAUGHTER. Signifies affection for good, 382. Daughter-in-law, good conjoined to truth, 382.

DAVID. Represented the Lord, 216 note, 526.

Dawn. Corresponds to a state of peace, 289.
Day. Signifies states of life, 155, 165.
Daybreak. Signifies obscurity preceding light, 155.
Death. In this world is entrance into the other, 445, 493. Life of evil is spiritual death, 80, 474. Signifies resurrection, 445.
Decalogue. The laws of spiritual, moral, and civil life, 531.
Deeds. Or works: according to interior will and thought, 472–476; whole man shown in, 475; the ultimates of will and thought, 475; constitute man's life after death, 476; all partake of moral and civil life and are of heavenly or of infernal love, 484; from man himself are evil, 484.
Degrees. Three degrees with every one, 33, 34, 208. Continuous and discrete, 38, 211. Inmost, 39.
Delights. See enjoyments.
Devil. Not created an angel of light, 311, 544; all hell called the devil and Satan, 311, note, 544; those in particular called devils, or genii, at the back, 311, 544. See Satan.
Dictation. To the prophets through spirits, 254; of the Word through all the heavens to man, 259.
Difficult. Life that leads to heaven not so difficult, 359.
Dignity. Attached to function is according to dignity of use; all ascribed to the Lord, 389.
Distance. Between Sun and Moon in heaven, 146; between quarters, 148; nearness or distance according to similarity of state, or desire, 42, 193–196; signification of terms, 197.
Divine. The Divine is One, 2; makes heaven, 7, 8; is the good of love and truth of faith, 7; is called Divine truth, 13, 140; in heaven is love, 14, 17; in third heaven is called celestial, in second spiritual, in first natural, 31; is in the human form, 78–86; all things exist from, 108; those who deny have no intelligence — their fate, 354; to acknowledge and to live wickedly are opposites, 506.
Divine Good. Conjoined to Divine truth, is the good of love with angels, 13; proceeds from the Lord to ultimates, constituting Divine order, 107; is the heat of heaven, 117, 127, 133, 139; not in but from the Lord, 139; is innocence itself, 282.
Divine Human. Of the Lord, 78–86, extracts from A. C., 101.
Divine Love. Shines as the Sun in heaven, 117, 127; its nature and intensity, 120; is the heat of heaven, 133, 136; its power, 138; is the *esse* from which are Divine good and truth, 139.
Divine Truth. Is the Divine from the Lord, 13, 140; flows from Divine love, like light from the sun, 13; is the light of heaven, 127–133, 518; has all power, 137, 138, 231, 232; not in but from the Lord, 139; called the Holy proceeding, 140; all intelligence from, 179; gives form to heaven, 266, 270; is the Lord in heaven, 271; Divine truths inscribed on inmost angels, 270.
Divine Wisdom. Is the light of heaven, 131, 136.
Doctrine. Must be drawn from the Word, 311 note; from heaven accords with inner sense of the Word, 516; in Ancient Church was of charity, 481 note; adapted to perceptions in the several heavens, 221, 227; essential is acknowledgment of the Divine Human of the Lord, 227.
Dominion. Of two kinds, 564; not selfish in heaven, 218; of one consort, 380.
Doves. Correspond to intellectual things, 110.
Duration. Of first state of man after death, 498; of abode in the world of spirits, 426.
Dwellings. In heaven, 183–190; various and more magnificent than on earth, 183–185; described, 185; correspond in all particulars, to one's good, 186.
Ear. Signifies obedience, 96, 97; corresponds to perception and obedience, thus to intelligence, 271.
Earth. Signifies the church, 307. Men of this earth, after the fall, could not receive immediate revelation like those of other earths, 309, who adore the Divine under a human form, 321. Earths in the universe, 417. Lower earth, 391, 513. *Earths in the Universe*, cited, 309, 321, 417, 419.
East. In heaven where the Lord is seen, 141; signifies love and its good in clear perception, 148, 149; in hell those in evils of self love dwell from east to west, 151.
Education. Of children in heaven, 334–344; how different from that of children on earth, 344.
Elect. Are those in the life of good and truth, 420.
Egypt. Signifies the natural, 307.
Elevation. Of understanding into light of heaven, 130, 131.
Employments. See Functions.
End. Nothing regarded by the Lord and the angels but ends, which are uses, 112. Universal end in heaven is the common good, 418.
Enjoyment. Every good has its enjoyment, which is of love, 285; known by its good, 288; all from love, 396; of soul or spirit from love to the Lord and the neighbor, 396; of heaven ineffable, 398; because all delight in communicating to one another, 399; of self love opposed to that of heavenly love, 399,

400; from heavenly love hardly perceptible to men, but revealed in heaven, 401; all in heaven belongs to uses, 402; of life turned into corresponding enjoyments, 485–490; all from ruling love, 486; as various as ruling loves, 486; in pure love ineffable, 489; remains forever of same quality, 490. *See Happiness.*

ENS. Those who worship, 3.

ENTHUSIASTIC — spirits mistaken for the Holy Spirit, 249.

EQUILIBRIUM. Man kept in by good and evil spirits, 293, 536, 537; man kept in freedom thereby, 293, 536, 537, 597–603; of the world of spirits and of men, 540, 600; between heaven and hell, 589–596; in the natural world, 589; between good and evil, 589; of angels and devils, 591; everything depends on for existence, 592; how regulated with increase of numbers, 593.

ESSE. Love is the *esse* of life, 14; the Divine the *esse* of the Lord's life, 86; man's will the *esse* of his life, 26, 447, 474, notes.

ESSENTIAL. Of order is the Divine good, 77 note, 523; of the Church, acknowledgment of the Divine of the Lord, 86; of all heavenly doctrine, acknowledgment of the Divine Human, 227; of good and truth, innocence, 281.

ETERNITY. Angels' idea of, 167.

EVENING. Corresponds to wisdom in shade, 155, 166.

EVIL. From man's selfhood, 484; from love of self and the world, 342 note, 359 note; entails its own punishment, 509; all in evil interiorly deny the Divine, 506; man the cause and not the Lord, 547; has falsity within, 551.

EVIL SPIRITS. Turn toward the moon of the world, 123, 151; appear monsters, 131; how arranged in hell, 151; one entering among the good confuses the quarters, 152; when turned toward heaven have intelligence, 153; condition of various kinds, 488; some sent into caverns for a time, 491; in hell seen in heavenly light are in form of their evil, 553; even desire to kill the Lord, 562; made incompetent by self-love, 563; cast themselves into hell, 548, 574; their wickedness and direful arts, 576–580; how much exceeds that of men, 577; the worst are in evils from love of self, 578. Who are called spirits and who genii, 578, 596. Different kinds of wickedness, 580. Good spirits can see them, but they cannot see the good, 583. *See Genii.*

EXAMINATION. In other life, 462, 463, 481, 496; of the whole body, beginning with the fingers, 463; of evil spirits, 574.

EXIST. All things from the First, 9, 37, 304. With the Lord, the *Existere* was the Human, 86 — Extracts from A. C.; with man it is the understanding, 474.

EXTENSION. In heaven not as in the world, 85; of thoughts, 203.

EXTERIORS. Man is during life of the body and in first state after death, 492, 493; are then uncovered and reduced to order, 498.

EYE. Signifies understanding, 97, 145; corresponds to intelligence, 271; interiors see through, 118; right and left, 118; the Lord seen before, 118, 143–145; angels see Him through their eyes, He sees them in the forehead, 145. Those whose eyes are open, 487; eyes of evil spirits adapted to light of hell, can see nothing outside, 584. Those in province of the eyes excel in understanding, 96; infants in heaven in that province, 333. Of a needle signifies spiritual truth, 365.

FACE. Angels and good spirits face toward the Lord, 17, 123, 142–144; those in self-love face away from the Lord, 17; face of an angel form of his affection, seen to express varied affections of his society, 47; quality seen in face, 48, 131, 458; no concealment in it in heaven, 48; an index of the mind, 91; the form of the interiors, 143; the Lord seen before, 118; determines the quarters in heaven, 142. Face of the body, and of the spirit after death, its changes, 457; of angels of third heaven indescribably beautiful, 459. Corresponds to interiors, 251, 457 note.

FAITH. The light of truth, from charity, 148; everything relating to doctrine and consists in thinking justly and rightly, 364; separate from love is not faith, 474; affection for truth, 480; does not endure unless from heavenly love, 482; alone does not save, 482; cannot exist alone, 526; from idea of faith alone proceeds that of immediate mercy, 526.

FEET. Signify the natural part, 97. Those in the province of the feet in the Greatest Man who are in the lowest good, 96.

FIBRES. Of the body, 212, 413.

FIRE. Signifies love, 13, 118, 134, 568, 570, 571. Of hell, 566–574; is lust, 354, 570. Fire of hell and fire of heaven from Sun of heaven, 569. Fire of hell visible, 571; turned into cold when heat of heaven flows in, 572.

FIRMAMENT. Of heaven — signification and who are in it, 347.

FIRST. All things must be connected with the First, 37, 106, 303. First state of man after death, 450, 451, 457, 491–498; similar to that in the world and is its continuation, 494; length of continuance, 498.

FLAME. Signifies spiritual good, 179; in opposite sense evils of self-love, 585.

FLOWERS. And flower-beds signify truths and knowledges, 489 note.

FOOD. Spiritual food is affection for good and truth, 111; knowledge, intelligence, and wisdom. 274, 340 note.
FOREHEAD. Signifies celestial love, 145 note, 251.
FORM. In most perfect, is a likeness of parts to whole, 62, 72, 73. Relates to truth and truth the form of good, 107. Form of heaven, 200–212. Results from and is according to order, 201. As one is a form of heaven, he is wise, 201–204; what it is to be in the form of heaven, 202; man created to be in form of heaven, 454. Form of inmost heaven most perfect, middle less, lowest least, 211, 459. From influx, 211. Of heaven compared with human form, 212; from Divine Human, 212; from Truth or Wisdom, 266, 270. Man in perfect human form after death, 453–460; beautiful according to love and life, 459. Every good and truth from the Lord in human form, 460. Forms of spirits in hell, 553.
FREEDOM. Of love, 45, 293; how preserved, 293, 298; by equilibrium, 293, 537, 589, 590, 597–603; of interior affection, 506; necessary for reformation, 598.
FRIENDS. And relations meet and recognize one another in world of spirits, but not afterward, unless in similar state, 427.
FUNCTIONS. Of angels in heaven, 387–394; special of each society 387, distinct, 391; ecclesiastical, civil, and domestic, 388; subordination for use, 389, 390; charge of children, of new comers, of men, 391; discharged from the Lord, 391; general and particular, 392; of church affairs, 393; administrative, 393; all labor in with delight from love of use, 393. Work corresponds to use, 394.
GABRIEL. Angelic society so called, 52.
GARDEN. Signifies intelligence, 111, 176. Gardens in heaven described, 176, 185, 489.
GARMENTS. Signify truths because they invest good, also knowledges, 129 note, 179, 365, note; shining signify truths from the Divine, 179. In heaven, 177–182; are real, 178, 181; fine in proportion to intelligence, 178, 179; changed, laid aside, resumed, 181; received as gifts, 181; foul in hell, 182. Angels of inmost heaven do not wear, 178, 179, 280.
GATES. Entrances: in world of spirits, 428; in man, 430; to hell, 583, 585.
GENII. Who are so called, 123, 151, 578, 579, 596; turn to sun of the world, 123, 151; quality and punishment, 578, 579; their hells closed, 579; appear like vipers, 579.
GENTILES. Lot in the other life, 3, 318–328; conjoined to heaven by the Word, 308; live a moral life, 319; receive truths in the other life and acknowledge the Lord, 319, 320; one who heard Christians reasoning, 320; have a bad idea of Christians, 325; give up the worship of idols, 326; wish to be called obedient, not faithful, 320; in places of instruction, 514–516; Africans the best, 326, 514. Many Gentile nations received their religion from the Ancient Church, 322.
GESTURES. Will manifested in 91, 244.
GNASHING. Of teeth, what it means, 566, 575. Speech of hypocrites like, 245.
GOATS. Signification, 110.
GOLD. Signification, 115, 307. Golden age, 115.
GOOD. All is of love, 23; celestial and spiritual, 23; infinite variety, 41; every good is good according to use, 107; Divine good proceeds from the Lord to ultimates, 107; all things relate to good and truth, 9, 107, 138, 473; good of faith is truth from good, 118; general is the source of individual, 217. Every good has its enjoyment, which is of love, 285; is known by its enjoyment, 288; has an opposite evil, 541. Good and truth conjoined are one, 372. Good and evil are opposites, 546.
GOVERNMENT. In heaven, 213–220; of mutual love the only government in heaven, 213; in celestial heaven called justice, and is of the Lord alone, 214, 216; in spiritual heaven called judgment, and is through governors and laws, 215, 216; differs in different societies according to functions, 217; in all forms regards good as end, 217; those who administer are in more love and wisdom than others, 218; minister and serve, yet live in honor, 218. Government in households, 219; in hell from self-love, 220. On earth for security when self-love began to rule, 220.
GRAIN. Signification, 111.
GRASS. Signification, 489.
GREATEST. He is greatest who is least, 408.
GREATEST MAN. Heaven so called, 59, 64, 67, 94, 96. Who are in the several members, 96
GRIEF. Cause of, 299.
GROUND. Human mind like, 356.
GROVE. Signification, 111, 489.
HANDS. *See Arms.*
HAPPINESS AND JOY. In heaven, 395–414; internal and spiritual and thus exquisite, 395, 412; heaven full of, 397; in communion of joys, 399; consists in performance of use, 403–405; not in idle praise, 404; indescribable because in inmosts, 409, 413; could not be borne by spirits, 410; one degree within another, 410; an affection of innumerable joys, 413; new comers with desire to communicate, 414.

HEAD. Signification, 97, 145. Those in the head in Greatest Man excel in good, 96. Angels do not look at back of head, 144; celestial angels flow into it, 251; genii are beneath it, 579.
HEADSTONE. Of corner, 534.
HEART. Signifies the will and the good of love, 95, 446 note, 447. When movement ceases the spirit is raised up, 447.
HEAT. In heaven, 126–140; from Divine Good, 127, 133, 136; is love, 133, 135, 567; corresponds with heat of the world, 135; varies according to the love, 134. Heat and light give life on earth, 136; not in but from the sun, 139. Vital heat from love, 447, 567, 568. Heat from Sun of heaven and sun of the world, 567. Effects of vernal heat, 567; heavenly and infernal from the same Sun, how changed, 569. Heat of heaven extinguishes that of hell, 572.
HEAVEN. In two kingdoms, 20–28, 95; in three heavens, 20, 29–40. Is the kingdom of God, 20; celestial kingdom called His dwelling-place, 24, and corresponds to the heart, 95; spiritual called His throne, 24, and corresponds to the lungs, 95. Each heaven has an internal and an external, 32; and innumerable societies, 41–50; the whole led as one angel, 52, 63. Heaven not without but within, 54; wherever the Lord is loved, 56; is a one composed of parts, 56; as a whole represents one man, 59–67, 418; because from the Divine Human of the Lord, 78–86; called the Greatest Man and Divine Man, 59; but not seen as a man by any angel, 62. Heaven is perfected by increasing numbers, but will never be full, 71; its leasts like the whole, 72; is a communion, 73; cannot be entered by those who have no true idea of it, 83, 518. The heavens correspond one with another, 100; conjoined with the world by correspondence, 112; distant from the Lord according to reception, 120; called Paradise, 136. All in heaven turn constantly to the Lord, 123; dwell distinct in quarters, 148, 193; all things mostly as in the world, but more perfect and more abundant, 171, and different in essence, 172. Form of heaven compared with the human, 212, 418; from the Divine Human, 212. Heaven from the human race, 311–317; all received who have loved good and truth, 350; is the Lord's kingdom, 406, 407; its immensity, 415–420; room for all, 420; those go to heaven who are in heavenly loves, 481; some taken up immediately, 491; how introduced when prepared, 519, 520. Heaven is within man, 33, 54, 319; life for heaven not so difficult as supposed, 359, 528–535; heaven and heavenly joy the same thing, 397; not the same with one as with another, 405.
HEBREW LANGUAGE. Somewhat like angelic, 237: its vowels, 241; particle and, 241; somewhat like primitive, 237, 260; ancient not square, 260; paper from heaven in Hebrew character, 260.
HEIGHT. Signifies degrees, 197, 198, 307.
HELL. Inhabitants appear monsters, 80; are opposed to innocence, hate little children, 283; from human race, 311–317; some sent down at once, 491; the Lord rules, 536–544; is in societies, like those in heaven, one to each, 541; three hells, as three heavens, 542; how ruled through heaven, 543; in general all ruled through fears, 543; the Lord casts no one down, but evil spirits cast themselves, 545–550, 574; all there in evils and falsities, not in truths, 551; whole hell in form one devil, 553; appearance, situation, etc., 582–588; not visible from world of spirits, 583; are everywhere beneath world of spirits, 584, 588; entrances, 583, 585; most are threefold, 586; arranged in quarters, 587; direfulness decreases from north to south and east, 587; none now in eastern quarter, 587; number of hells, 588, 592; distinct and orderly arrangement, 588; equilibrium between hell and heaven, 589; how restrained, 594; continually assaulting heaven, 595; those in hell cannot be saved, 595; two kingdoms, 596.
HELL-FIRE. What it means, 566–574.
HERESIES. Who fall into, 311, 455.
HILLS. Signify good of charity, 188; who dwell on them, 188.
HOLY. Proceeding, 140. Spirit, those supposed to be, 249.
HOUSES. *See Dwellings.*
HUMAN FORM. Type of arrangement of spiritual and heavenly things, 60; the form of heaven, 59–67; composed of parts acting as one, 63; different societies in different members, 65; correspondence of the several members, 96, 97; lowest heaven corresponds to its members, 100.
HUMAN RACE. Heaven from, 311–317, 417.
HUNDRED AND FORTY-FOUR. Signification, 73 note, 307.
HUSBAND. The Lord so called, 180, 368 note; signification, 368.
HYPOCRITES. Cannot live in heaven, 48; seen separated from others, 68; described, 68, 458, 499.
IDEAS. Angels speak by spiritual, 168; natural turned into spiritual, 168; limited when based on time or space, 169.
INFANTS. *See Children.*
INFLUX. Divine into the world, 112; from higher degree into lower, not the reverse, 135, 209; from one heaven into another, 206, 207; mediate and immediate from the Lord conjoins one heaven with another, 208; without influx man could not move a step, 228; by influx through heaven the Lord rules man even

in the body, 228; of the Lord into the forehead and so the whole face, of spiritual angels into the whole cerebrum, of celestial into cerebellum, 251; animals governed by general influx, and man also as to speech and actions, 296; the Lord flows in with man into inmosts and ultimates with immediate influx, and also with mediate influx by spirits, 207. Immediate influx from the Divine Human into man's will and through this into the understanding, 297; is perpetual, 297. Influx not of thought but of affection of love for good and truth from heaven, for evil and falsity from hell, 298. Divine influx defiled at first entrance into those who love self, 561. Germination is from influx from spiritual world, 567.

INMOST. Degree in man, 39, 435.

INNOCENCE. Corresponds to nakedness, 179, 341; in heaven, 276–283; of infancy, 277, 341; of wisdom, 278; contentment in, 278; of childhood and old age, 278, 341; accompanies regeneration, 279; consists in being led by the Lord, 280, 341; all in heaven in innocence, 280; degrees of innocence in heaven, 280; the *esse* of all good, 281; none can enter heaven without it, 281; Divine Good is innocence itself, 282. Innocence is all from the Lord, 282; all in evil are opposed to innocence, 283; innocence and peace are the inmost constituents of heaven, 285; the receptacle of all things in heaven, 341; genuine innocence is wisdom, 341; represented, 341; signified by infancy, 341.

INSPIRATION. With the prophets, 254.

INSTINCT. Of animals, 108.

INSTRUCTION. The third state in the other life a state of instruction, 512–520; given by angels of many societies, especially in north and south, 513; places of instruction toward north and of various kinds, 513; arranged like a heaven, 514; some suffer much during, 513; differs from that on earth by knowledges being committed to life, 517; by representatives, 517.

INSTRUCTRESSES. Of children in other life, 332, 337.

INTELLIGENCE. And wisdom consists in receiving good and truth from the Lord and makes the man, 80; depends on communication, 204; is from truth, 241; who are the intelligent, 346–349, 356; heavenly intelligence interior from love for truth, 347; that acquired in the world taken into other life, 340; true consists in distinguishing good from evil, 351; spurious, 352; false if not founded on acknowledgment of the Divine, 353; angels advance in according to affection for good and truth, 469.

INTERIORS. Of man, how formed, 351; of spirits seen as to their quality, 481. State of interiors second state after death, 499 *et seq.*; the real state, 504; quality of man determined by it, 501; may be known from the love, 532.

INTERNAL MAN. Not opened except by Divine Truth, 250; the internal that from which man is judged, 358.

IRON. Signification, 115; iron age, 115.

ISAAC. *See Abraham.*

ISRAEL. Signification, 307; of the Rock of Israel, 534.

JACOB. *See Abraham.*

JERUSALEM. The Lord's church, 73, 187, 197, 307; its gates truths leading to good, 187, 307; its foundations truths on which the church is founded, 187, 307; length, breadth, and height, 197, 307; wall, and streets, 306. *New Jerusalem and its Heavenly Doctrine*, cited, 305.

JOY. *See Enjoyment.*

JUDGED. To be judged according to deeds is according to interiors, 358, 475.

JUDGMENT. Predicated of truth, 64, 215, 348; signifies spiritual good, 216. Last, or final, men's idea of, 312, 470; author's book cited, 229, 482, 508, 559, 587. Judgment according to works, 471, 472.

JUSTICE. Predicated of good, 64, 215, 348, signifies celestial good, 216; government in heaven so called, 216; what is done from the good of love to the Lord is called just, 214.

KIDNEYS. Signification, 97; who are in the province, 96.

KINGDOM. Heaven in two kingdoms, 20–28, 95, 133, 146, 148, 188, 213–215, 217, 223, 225, 241; the kingdom of God, 20; quarters of the celestial differ from those of the spiritual, 146; in celestial the Lord seen as the Sun, in spiritual as the Moon, 146; the Lord's kingdom a kingdom of uses, 219, 361, 387; the Lord the King of heaven, 406, 407. The three kingdoms of the earth, 104.

KNOWLEDGES. In themselves are out of heaven, but life acquired by them is in heaven, 518.

LAMBS. Signification, 110, 282.

LANGUAGE. *See Speech.*

LAURELS. Signification, 520.

LEARNED. And Learning. In the other world, 313, 353–355, 464.

LEFT. Signification, 118.

LENGTH. Signification, 197, 307; in heaven from east to west, 197.

LIFE. Only one Life from which all live, 9, 203; according to the love, 14; all consists in thinking and willing, 203, 512; after death is the man's love and faith as shown in works, 476–480; shown by experience, 479, 527; love in act, the very life, remains after death, 483; state after death may be known by correspondences, 487; threefold: spiritual, moral, civil, 529; laws of each from the Decalogue, 531.

LIGHT. And heat in heaven, 126–140;

exceeds that of the world, 126, 170; is from Divine truth, 127, 130, 133, 136; varies according to intelligence, 128; flamy in celestial kingdom, white in spiritual, 128; not in, but from the sun, 139; light of heaven contrasted with that of the world, 347; enlightens at same time the mind and the eyes, 266; light of hell turned into darkness in that of heaven, 553; what is loved enters with light into the mind, 603; all truth is in light, 603.

LIKE. Sees like, because the vision is from like source, 76.

LINEN. Signification, 365 note.

LIVER. Signification, 96, 217.

LOINS. Signification, 97; who are in their province, 96.

LORD. Second coming, 1; the God of heaven, 2–6; those who deny, out of heaven, 3; the one fountain of life, 9; dwells with angels in His own, 12; called Jesus from Divine celestial, and Christ from Divine spiritual, 24: flows immediately into the will, mediately into the thought, 26; conjoins all the heaveus by this influx, 37; in the midst of angels is seen as One, 52, 69; hence called an angel in the Word, *ib.*; is seen differently in different societies, 55; seen as an angel, 55; the All in all heaven, 58; His Humanity Divine, 78; the Divine Human in Him alone, 79; seen in human form, 79; alone is Man, 80; this not understood by sensual thought, 85; the Divine Human flows into all things, 101; before and after incarnation, 101; appears as the Sun above heaven, and also the Moon, 118; seen spiritually in the transfiguration, 119; in heaven in angelic form, 121; present by look, 121, 254; the common centre, 124, 142; called the Light, 129. The Lord is meant by the Word, in John, 137; why called the East, 141; angels see Him through their eyes, but He sees them in the forehead, 145; presence in heaven, 147; appearance to angels in their different states, 159; called Bridegroom and Husband, 180; the wise inquire of Him and receive answers, 214; rules man by angels and spirits, even to the body, 228; in heaven is Divine Truth united to Divine Good, 231. The Most Ancient men worshipped the Lord under human form, 252; so do men in other earths, 321; how He spoke with prophets, 252; called the Lamb because all innocence is from Him, 282; Divine peace in Him from union of the Divine with the Human, 286; called the Prince of Peace, 287; rose as to body as well as to spirit, 316; the King of heaven, 406, 407; is Mercy itself, Love itself, and Good itself, 524, 545; never angry, 545; never turns away from man, 545; is present with all, but variously as they receive or reject Him, 549. *See also Extracts from A. C. after n.* 86.

LOVE. Conjoins angels, is the *esse* of life, causes warmth, determines quality of life, 14; two distinct loves in heaven, love to the Lord and love to the neighbor, neither personal, 15, but love for good and truth, 16. Love is the receptacle of all things in heaven, 18; uses all things congenial in the memory, 18; heavenly love gives wisdom, 18; love to the Lord and the neighbor comprehend all Divine truths, 19; celestial and spiritual, 23. They who seek the common good love the Lord, 64. Love to the Lord and the neighbor is to perform uses, 112; he who loves all is loved by the Lord, 217; from ruling love, as shown in speech, angels know the whole life, and this is the book of life, 236. Heavenly love wills its own to be another's, 268; contrasted with self-love, 557, 558. Love to the Lord in third heaven consists in willing and doing Divine truth, 271; turns interiors to itself and conjoins itself with them, 272. To be loved by the Lord is to love Him, 350; the loves of heaven flow into man from within and give interior enjoyment, 396; angelic love is to love the neighbor more than self, 406; love constitutes the man, 474, 479. Man's loves constitute a kingdom under ruling love, 477; extend into societies heavenly or infernal, 203, 477; heavenly loves take man to heaven, infernal to hell, 481; love in act, the very life, remains after death, 483; two loves of heaven and two of hell diametrically opposite, 555–596; infernal nature of self-love, 555–564; it desires to rule even the Divine, 559; love of the world described, 565. *See also Divine and Ruling.*

LUCIFER. Means those who are of Babylon, 544.

LUNGS. Have reference to thought and to the spiritual kingdom, 95 note, 446, 449.

LUST. Love in continuity and enjoyment, 570.

MAN. Is man from will and understanding, 26, 60, 61; has an inmost, middle, and lowest, 30, 33, 39; communicates with the heavens as to interiors, 30, 33; by correspondences, 114; by his inmost is man and may be conjoined with the Lord and lives forever, 39, 435; is a church in least form, 57; is an angel and heaven as he receives heaven, 73; is man as he receives the Lord, 80; what he has in common with angels and what different, 57; in him various things act as one, 64; what is meant by "a man, that is, an angel," 74. Man thinks of God under a human form, 82: in him is a spiritual world and a natural world, 90; the internal man called spiritual and

the external natural, 92; man an image of heaven in internal, not external form, 99; like animals as to natural man, 110; compared to animals in common speech, 110; conjoined to heaven as he lives according to Divine order, 112; appears beautiful or deformed according to quality, 131; has power from truth and good, 137; can be turned to the Lord as to understanding, 153; cannot move a step without influx from heaven, 228; in the golden age conversed with angels — how he lost the power, 252; from that time it was rare, 253; attended by good and evil spirits, 292, 599; governed through spirits by the Lord, 296; can only so be brought back into order, 296; has influx not of thought but of affection for good and truth, or for evil and falsity, 298; how his freedom is preserved, 298; if he believed the truth would claim no merit, and evil would not be imputed, 302; created to become an angel, 315, 420; not born as animals into order of life, 352; no one like another, 405; born into every evil, 424; connected by spirits with society of heaven or of hell, 294, 438, 497, 510; after death enters this society, 438; not seen in the society while on earth, save when in abstract thought, 438; his state when withdrawn from the body, 440; on arriving in his society is at home, 479, see also 510; after death remains to eternity in his ruling love, experience, 480, 510; in himself is nothing but evil, 484; in the world not in same state as his infernal society, but in that of the world of spirits, 510; is in heaven when he acknowledges the Divine and obeys the Word, 512; drawn by hell into evil and by the Lord to good, 546, 548; does good from the Lord and evil from hell, 547; if he loves evil in the world loves the same in other life, 547; how he casts himself into hell, 548; in freedom by equilibrium between heaven and hell 597–600; conjoined with heaven and hell mediately by spirits, 600; has innate impression of life after death, 602. Greatest Man, 59, 94, 96, 217, 333.

Man-Spirit. 422, 456, 461; how he becomes truly a spirit, 552.

Marriage and Marriage Love. The heavenly, 281, 371, 372; imaged in true marriage, 374; marriage love from innocence, 281; marriages in heaven, 366–386; conjunction of two into one mind, 367; two consorts called one angel, 367, 372; marriage love consists in willing all one has to be the other's, 369; is conjunction of good and truth, 370; the Divine flows into marriage love, 371; it exists first in minds, 373, 375; they in it who are in Divine good from Divine truths, and none can be in it who do not acknowledge the Lord, 376; infernal marriage, 377; no marriage love between two of different religions, but is between those in same society in heaven, and was among the Israelites in same family or tribe, 378; not between one husband and several wives, 379; the love of domineering destroys, 380; semblance of, 381; may differ in two consorts, 381; genuine is especially in inmost heaven, 381; its representation seen, 381; marriage in heaven differs from that on earth, not called nuptials, 382; how formed, 383; how regarded by angels, 384; delights of marriage love advance toward heaven, 386; consorts meet in the other world and remain according to their state, 494.

Measure. Signifies quality as to good and truth, 73, 307, 349.

Melancholy. Spirits who cause, 299.

Memory. Angels and spirits can enter into man's, 246 *et seq.*; not allowed to speak with man from their own, 256, 298; if they did, man would seem to recollect as of his own memory, 256; the will itself the memory of angels, 278; things of outer memory quiescent in other life, 355; memory remains after death, 461–469; shown by experience, 462; external and internal, 463; what man thinks, wills, speaks, and does inscribed on internal memory and remains, 463; external remains, but only spiritual things are reproduced, 464; is dark from external knowledge, and bony with hypocrites, is the ultimate of order, 466; angelic memory, 467.

Mercy. Immediate does not take one into heaven, 54, 420, 480, 521–527; Divine mercy operates by means, 480; is pure mercy seeking to save all, and never leaves man, 420, 522.

Merit. Not allowed in heaven, 10; the merit of the Lord is the good that rules in heaven, 348.

Michael. An angelic society, 52.

Mind. Consists of will and understanding, 277, 367.

Mohammedans. In places of instruction, 514–516.

Moon. Signification, 1, 119; the Lord seen as the Moon, 118; darkness in place of, 122, 151.

Moral. Gentiles live a moral life, 319, both natural and spiritual, 319; moral truth, 468; with civil life the activity of spiritual life, 529.

Morning. Signification, 155, note, 166, 289.

Most Ancient Church. Thought by correspondence and had intercourse with heaven, 115.

Mother. Signification, 382, note.

Mountains and Hills. Celestial angels dwell on mountains, spiritual on hills; mountains correspond to celestial love, hills to spiritual, 188.

MOUTH. Who are in this province, 96.
MUSIC. Its power in expressing thought and affection, 241.
NAKEDNESS. Represents innocence, 178, 179, note, 280 note, 341.
NATIONS. *See Gentiles.*
NATIVITY. Signification, 382.
NATURAL. Nothing without spiritual correspondent, 487.
NATURALISTS. State in other life, 3, 508.
NATURE. A clothing of what is spiritual, 102; representative of the Lord's kingdom, 106; spaces aud times belong to, 266.
NEARNESS. *See Distance.*
NEEDLE. Signification of eye, 365.
NEIGHBOR. Who is the neighbor and how to be loved, 15, 16, 64 note, 217, 390 note, 406, 481 note, 558.
NIGHT. Signification, 155, note.
NORTH. Signification, 148–151.
NOSTRILS. Signification, 96, 97.
NUMBERS. Signification, writing by, involve general ideas, 263.
OBSESSION. By spirits, 257.
ODOR. Signification, 287, note.
OLIVE-TREES. Signification, 520.
ONE. Every *one* composed of various parts, 56, 405.
OPPOSITES. Pain when one acts on another, 400; nothing without relation to its opposite, opposites reveal quality, through them is equilibrium, 541.
ORDER. God is order, 57; the Lord is everywhere in His order, 57; Divine order is from Divine good, 107; animals in the order of their life, 108; man needs to be restored to the order of heaven, 108; all things according to Divine order correspond to heaven, and all things contrary, to hell, 113; influx from spiritual into natural according to Divine order, 135, 499; order of hell the reverse of order of heaven, 151; the Word contains the laws of order, 202; man comes into the order of heaven by obeying the Word, 202; all things in heaven according to Divine order, 389; this inverted with the evil, 499; the Lord never acts contrary to His order, 523; the Divine order is heaven with man, 523.
ORIENTATION. Of churches, 119.
OXEN. Signification, 110.
PALACES. In heaven, 185, 186; of wisdom, 270.
PANCREAS. Signification, 96, 217.
PARADISE. Signification, 111, 176 note, 489 note; why heaven is called, 136.
PARENTAL LOVE. Caused by innocence of infancy, 277; maternal, 332.
PARTICULARS. In higher degree, generals in lower, 267.
PEACE. In heaven, 284–290; cannot be known in the world, 284; with innocence the inmost of heaven, 285; from peace all enjoyment of good, 285; Divine peace in the Lord, and from Him, from union of the Divine with the Human, and His conjunction with heaven, 286; the source of all joy, 286; is the Divine joy of the Divine Love, 286; signifies in the Word the Lord and heaven, 287; how perceived in heaven, 288; differs according to innocence, and dwells with it, 288; internal is only in wisdom, and is stored up with those who are content in God, 288; those in evil have no peace, 290.
PEARLS. Signification, 307.
PERFECTION. Increases toward interiors, 34; of heaven results from variety, 56.
PIETY. Life of without charity does not lead to heaven, 360, 535.
PLACES. Signify states, 192.
PLANETS. Saturn and Mercury, 417.
PLANTS, TREES ETC. Correspond by uses with the Divine, 109; many kinds in heaven, 176, 489, 520; correspond to intelligence and wisdom, 176.
PLEASURE. *See Enjoyment.*
POOR. In heaven, 357–365; are not there because of poverty, 364; poverty may seduce as well as riches, 364. Signification in the Word, 365, 420.
POWER. Of angels, 137, 228–233; over evil spirits, 232; example, 229; even in natural world, 229; not of themselves, 230, 231; Divine truth has all power, 231, 232; those in province of the arms in greatest power, 231; truths from good have power, falsities have none against them, 233, 539.
PREACHING. In heaven, 221, 223, 259; state and duties of preachers, 224, 393; all belong to spiritual kingdom, 225; appointed by the Lord, 226; not called priests, 226.
PRECIOUS STONES. 356, 489.
PRE-EXISTENCE. Belief in, 256.
PRESENCE. By look, or aspect, 121; the Lord's presence in heaven, 147, 197; presence by desire, 194; in ruling love, 479; by being thought about, 474.
PRIESTS. Representation, 226, note; preachers not so called in heaven, 226; celestial kingdom is the priesthood, 226.
PROCEEDING. Defined, 139, 474.
PROCREATION. In heaven of good and truth, 382.
PROFANATION. In believing and then denying, 456.
PROPHETS. Heaven opened to them, 76, 171; how the Lord spoke with them, 254.
PROPRIUM. Or self-hood: consists in love of self and the world, 158, 280, 283, 484, 558; is nothing but evil, 591, 592; so far as one is removed from his own he is in the Lord's, 341; the Lord's proprium is called justice and merit, 341; is good itself, 591.
PROTECTION. Of man by the Lord, can-

not reach those who do not acknowledge the Divine, 577.
PROVINCES. Of the Greatest Man, 65, 96, 333.
PULSE. Of the heart, 446, note; in heaven similar but interior, 95, note.
PUNISHMENT. No one suffers for hereditary evil, 342; no one in other life for sins on earth, 509; evil spirits are punished to repress evils, 509, 550; in hell, 574, 581.
PURPLE. Signification, 365 note.
QUARTERS. In spiritual world, 17, 123, 141–153; how determined, 141, 142; differ thirty degrees in two kingdoms, 148; signification of, 150; in hell the reverse of heaven, 151, 587.
RAMS. Signification, 110.
RAPHAEL. An angelic society, 52.
REASON. Its conclusions, and not things of outer memory, the basis of thought in the other life, 355; rational mind in middle between the way leading to heaven, and the way to hell, like the world of spirits, 430; to be used in confirmation of spiritual truth, 455; man may be rational if willing, 455; how cultivated, 464, 468, 469, 489.
RECOGNITION. All in similar good recognize one another, 46, 205; friends in the world of spirits, 427, 494.
REFORMATION. Not possible by instruction in the other life, for want of ultimate plane, 480.
REGENERATION. Described by an angel, 269; rebirth as to spiritual man, 279; begins with introduction into innocence of infancy, 279; after temptations comes peace, like dawn or spring, 289.
RELATIONSHIP. None but spiritual recognized in heaven, 46.
RELIGION. Provided that all shall have some kind, 318; its essential is to worship a Divine Being, 319. Danger of exclusive thought upon from self, 249.
REPENTANCE. Not possible after death, 527.
REPRESENTATIVES. 170–176; things so called that correspond to interiors, 175, 306; representative churches, 306; children taught by, examples, 335; in instruction, 517.
RESURRECTION. 312, 445–452. Experience, 449, 450. The Lord rose also as to the body, 316.
REVELATION. Immediate meant by the coming of the Lord, 1; its need, 312; had by Most Ancient Church, but revelation by correspondences had by Ancient Church, 306; might be given but would be useless and harmful, 309, 456.
RICH. In heaven, 357–365; lot of those who have looked to the Divine, 361; of those who have not, 362; who are meant by the rich, 365.
RIGHT. Hand and side, 118 note, 232 note.
ROCK. Signification, 188, 488.
ROMAN CATHOLICS. Their state after death, 508, 587; their saints, 533; opposition of their spirits to the Lord, 562.
ROYALTY. Of heaven is the spiritual kingdom, 226; signification, 226.
RULING LOVE. In heaven is love to the Lord, 58; controls least particulars, 58; remains after death, 363, 477, 480; unchanged through eternity, 477; spirits led by, 479.
SABBATH. Instituted for a remembrance of Divine union, the Lord called the Lord of the Sabbath, 287.
SALVATION. Not by immediate mercy, 54, 480, 521–527; every one saved who can be, 318, 329, 420, 522, 524; none can be except by the Divine means revealed in the Word, 522; none born for hell, 318; all born for heaven, 329, 420, 524; notion of salvation by immediate mercy comes from doctrine of faith alone, 526.
SATAN. Not an angel of light, 311, 544; is the whole hell, 311; or the hell in front where are evil spirits, 311, 544.
SCIENCES. What are meant, 353; serve the wise as means of wisdom, 356. *See also extracts from A. C. after n.* 356.
SEASONS. Signification, 155, 166.
SECOND STATE. After death, 499–511; a state of the interiors, 502; man's real state, 504, now shown, 507; the good then more wise, 505, as coming out of sleep, 506; the evil act insanely, 506, 508, 509; separation of evil from good, 511.
SENSE. Spiritual, by which angels are seen, 76; every sense remains after death, 461–469; more exquisite, especially that of sight and hearing, 462; external sense corresponding to internal, 462.
SENSUAL. The sensual have no wisdom, only knowledge, 74, 267; are able to reason acutely, 353.
SEVENTY-TWO. Signification, 73.
SHEEP. Signification, 110.
SIGHT. Interior is that of the thought, 85, 144, or of the understanding, 203; is of the spirit, 171; extends into the other world, 203.
SIGN. Of the Son of Man, 1.
SILVER. Signification, the silver age, 115.
SIMILITUDE. Conjoins, dissimilitude disjoins, 16, 42, 47, 72, 427.
SIMPLE. Who are in heavenly love come into angelic wisdom, 18; think of angels as men, 74, 86; how they think of God, 82, 86; the simple in heaven, 346–356.
SMELL. The sense, 402, 462.
SMOKE. Signification, 585.
SOCIETIES. Heaven distinguished into, 41–50, and also hell, 541; those of heaven communicate by spheres, 49; their size, 50, 213; every society is heaven in less form, 51–58; a whole so-

ciety is seen at times as one man, 52, 62, 68, 69; their variety makes the perfection of heaven, 56; variety in the church, 57; every society represents one man, 68–72; a society seen as a cloud, 69; differ in form, 70; their form perfected by numbers daily, 71; correspond to the members in man, 94, 96, 217; all arranged according to kind and degree of love, 148, 149; changes of state, 157; members in similar good, but not in similar wisdom, 47, 213; for every society in heaven there is an opposite society in hell, 541, 594; every one joined with a society of heaven or of hell, into which he comes after death, 510.

SOCINIANS. Are out of heaven, 3, 83.

SOLITARY. Those who have lived a solitary life, 249, 360, 535.

SON OF MAN. Sign of, 1.

SON IN LAW. Signification, 382.

SONS. Signification, 382.

SOOT. Signification, 585.

SOUL. Is the spirit, 432, 602.

SOUTH. Signification, 148–151.

SPACE. In heaven, 191–199; not as in the world, 85, 162, 195; not less real, 195; signification of terms, 197; measurement not by space, but by state, 198.

SPEECH. In heaven is thought speaking, 2; of higher heavens not perceived in lower, 210; of angels, 234–245; of Swedenborg with angels, 234; angelic consists of distinct words, sonorous, 235; one language in all heaven, implanted, and is audible affection and thought speaking, 236; but various, 244; angels know one's character from his speech, 236; angelic has nothing in common with human, 237; angels cannot utter a word of human speech, 237; primitive speech of man from heaven, and Hebrew agrees with it in some things, 237; speech of angels corresponds to their love and is therefore most delightful, 238; affected a hard spirit to tears, 238; full of wisdom and expresses what is ineffable to man, 239; particulars of thought and speech appear like a wave, 240; are visible in the light of heaven when the Lord pleases, 240; difference between celestial and spiritual, 241; musical concord in angelic speech, 242; spiritual implanted in man, 243; speech by the face, by representations, by visible ideas, by gestures, by generals of thought, like thunder, 244; of hell, of hypocrites, 245; of angels with man, 246–257; angels can enter into man's memory and seem to use his language, but at the present day man has communication only with spirits, 246; speech of angels or spirits with man heard aloud by the man, even affecting the tongue, though from within, 248; only when they turn toward him, 255; speech seldom permitted with spirits, 249; with angels only to those whose interiors are opened even to the Lord, 250; men of the golden age conversed with angels, 252; the Lord spoke with the ancients by influx, with prophets by spirits filled with His look, which was dictation, 254; angels and spirits not allowed to speak with man from their own memory, as it would then seem to be recollection, 256; angelic greatly transcends human speech, 269; affection expressed by tone, 269.

SPHERE. Of angels and spirits, 17, 49; of truth from good exhaling from heaven, 537, 538, 591; of falsity from evil exhaling from hell, 537, 538, 591; constant endeavor to do good exhales from heaven, and to do evil from hell, 590; spiritual sphere encompasses every one, 591; that from hell is an effort to destroy the Lord and heaven, 595; that from the hell opposite to the celestial heaven not permitted to assault those of the spiritual heaven, 596.

SPIRIT. Spirits who sought another heaven than the Lord's, 6; good spirits charged the author to say that they are men, 77; man has communication with them at this day and not with angels, 246; angels and spirits with every man, 247, 292, such as he is, 295; those who enter into man's body, 257; attendant spirits enter into man's memory, but do not know they are with man, and so think all his memory their own and use it, 292; evil spirits desire to destroy man, 292; are with him to keep him in his life, 293; all spirits communicate with heaven or with hell, 294; every spirit belongs to a society of heaven or hell, 294; so man is joined with a society, 294, 438; good spirits joined to man by the Lord, evil by himself, 295; changed with age from third heaven through first and second to third again, 295; good spirits with an evil man to restrain him from evil, 295; man governed by the Lord through spirits, 296; they never flow in with their own memory, 298; spirits who cause sadness, 299; the learned wonder at finding themselves with senses in the other world, 313; they do not know certainly in which world they are, 582; desire to come into heaven but are in pain on approach to heaven, 400, 518, 525; those in hell dare not put a finger out of it, 400; sometimes taken into heaven during a kind of sleep, 411; how taught the nature of heavenly joy, 412; how led to their home, 479; who are meant by spirits, 431; every man a spirit, 432–434; the spirit is the real man, 433; sometimes thinks even in the cold body, 433; man has a spirit, but not beasts, 435; what is meant by being carried by the

spirit, 441; a spirit after death carries all things with him and lives as before, 461; spirits think not naturally but spiritually, 464; how much their state exceeds that of man, 576; they have memory and advance in wisdom, 469; a man-spirit becomes a spirit after the second state, 552; evil spirits turn away from the Lord, 552.

SPIRITUAL. That called spiritual which exists from the Sun of heaven, 172; man becomes spiritual by knowledges, 356; spiritual flows into natural, but not the reverse, 365, note; spiritual truths, 468.

SPIRITUAL WORLD. Exists from the Divine, 106; appears like the natural, but is from a spiritual origin, 582.

SPLEEN. Signification, 96, 217.

SPRING. Signification, 155, 166.

STARS. Signify knowledges of good and truth, 1, 119; angels seem like stars, 69; who shall shine as the stars, 348, 356.

STATES. First after death, 450, 451, 457, 481, 491–499; subsequent states, 481, 491; angels change place by change of state, 192; changes, 154–161, 166; second state after death, 499–511, a state of the interiors, 502; third state after death, 512–520.

STONE. Signification, 223; churches in spiritual kingdom of stone, 223. *See Precious.*

STREET. Signification, 479 note.

SUBJECT. No thought nor will without a subject, which is substance, 434.

SUBJECT SPIRITS. 255, 601. *See also Extracts from A. C., page 449.*

SUBSISTENCE. Is perpetual existence, 9, 37, 106, 303.

SUBSTANCE. Necessary for existence, 418, 434.

SUCCESSION. All things in heaven have succession and progression as in the world, 162, 163.

SUN. Signification, 1, 119; of heaven, 116–125; of the world not seen in heaven, 117; appears to angels as something dark, 122, 151; the Divine Love shines as the Sun in heaven, 117, 133; the ancients turned their faces toward the sun, 119; the Sun of heaven with belts, 120, 159; those in hell turn to the sun of the world, 123, 561; nothing but fire in the sun, 139; changes of appearance of the Sun to angels, 159; causes changes of state, 164.

SWEDENBORG. In company with angels thirteen years, 1—*see also* 312, 442, 456; associated with them as a friend, sometimes as a stranger, 234; recognized as old friends those in similar good, 46; from being in similar state felt as if with men on earth, 234; saw a whole society as one man, 52, 68, 69; has seen angels a thousand times, 74, 75, 456; has seen spirits of men quite different from their bodies, 99; perceived the correspondence of things in a garden, 109; saw the Lord in angelic form, and also as a flamy beam, 121; was elevated into spiritual light, 130; his thought about eternity, 167; angels did not understand his ideas of time, 168; in heaven he knew not but that he was in the world, in a royal palace, 174; conversed as man with man, 174; in their language, 239, 255; and often in their dwellings, 184; could not recall in his own language what was said by angels, 239; was conducted by changes of state through the heavens and to those of other earths, 192; heard preaching, 223; saw hundreds of thousands dispersed, 229; saw a naked arm, 231; knew what angels were with him by part of head affected, 251; received papers with writing, 258, 260; conversed with angels about peace, 290; about man's belief, 302; experience of attendant spirits, 292; converses from morning till evening, 312; with some for days, months, and years, 312, 437; with not less than a hundred thousand, 312; told some of their burial, 312, 452; conversed with Gentiles for hours and days, 322; with some persons as children and afterward as young men, 340; with some who lived seventeen centuries ago, 363, 480; twenty centuries, 480; with some who had been poor, 364; experienced heavenly joy, 413; saw friends and relatives meet, 427; conversed with spirits as a spirit, and also as a man, 436; with almost all whom he had known in the world, 437; in a state of abstraction from the body, 440; carried by the spirit elsewhere, 441; experienced resuscitation, 449, 450; testifies the fate of those who have trusted to faith alone, 482; did not see the form of the whole hell, only that of societies, 553; was permitted to look into them, 586; was in the spiritual world as to his spirit, and in the natural as to his body, 577.

TASTE. 402, 462.

TEACHINGS. In heaven agree in essentials, 221; all regard life as their end, 227; in inmost heaven wiser than in middle and in middle than in lowest, 227; essential of all is acknowledgment of the Divine Human of the Lord, 227.

TEMPLE. Represented the Divine Human, 187, *see also* 197; temples in heaven, 221, 223; of wood in celestial kingdom and called houses of God, 223; of stone in spiritual kingdom, *ib.*

THIRD STATE. After death, 512–520; only for those who go to heaven, 512.

THOUGHT. Communication of, 2; extension into societies in heaven or hell, 203, 477; not from one's self, 203; of angels of inmost heaven not perceived in middle heaven, unless at times as a

flaminess, but that of middle heaven as a light cloud in lowest heaven, 210; all thought is from affection of love, 236; angels' ideas of thought are variegations of light, 239; is internal sight, 434, 532; remains after death, 461–469; every man has interior and exterior, 499; is the form of the will, 499; of spiritual man refers to Divine laws and so communicates with heaven, 530; worldly, corporeal, and heavenly, 532.

THRONE. The Lord's signifies heaven — the spiritual kingdom, 8, 24.

TIME. In heaven, 162–169; angels do not know time, but changes of state, 163, 165, 168; times signify states, 165; our sense of time depends much on state, 168; our thoughts limited by time, 169; times in the world from the sun, 164; times of day and of year, 155, 166.

TODAY AND TOMORROW. Signification, 165.

TOOTH. Signification, 575.

TORMENTS. What infernal are, 573, 574; why permitted in hell, 581; of evil spirits on approaching heaven, 54, 400.

TOUCH. Sense of, 402, 462.

TRANSFIGURATION. The Lord then seen in light of heaven, 119.

TREES. *See Plants*

TRIBES. Signification, 1.

TRINITY. In one person acknowledged in heaven, 2; *see also Extracts from A. C. after n. 86.*

TRUMPET. Signification, 1 note.

TRUTH. Turned into good in the will, 26; the form of good, 107, 375; all things relate to good and truth, 107, 138; truths shine, 132; they are not in but from the Lord, 139; affection for is affection for light of heaven, 347; truths of three kinds, civil, moral, and spiritual, 468; all power belongs to truth from good, 539; every truth has an opposite falsity, 541.

TWELVE. Signification, 73 note, 307.

ULTIMATE. Of Divine order in man, 304; plane of natural knowledges and affections, quiescent in other life, and man cannot be reformed by instruction, 480.

UNDERSTANDING. Sees by light of Divine truth, 130; that of the evil can be turned to the light of heaven, but not their will, 153; the mind consists of understanding and will, 367; husband acts the part of, 367; man born to think from, 368; understanding of husband that of wife, 369; conjunction of understanding and will, 423; what is in understanding only is with man but not in him, 423; man can think from, and not from will, for the sake of reformation, 424.

UNIVERSE. All things in, refer to good and truth, 375.

USE. All joined in heaven according to their uses, and to perform use is to desire the welfare of others, 64; everything made for, 108, 112; correspondence effected by, 112; every one in heaven performs, 387; to promote use is the delight of all in heaven, 219; the Lord's kingdom is a kingdom of uses, 112, 387; they are goods in act, or goods of charity, 391, 402, 403; in them is the happiness of heaven, 403–405; infinitely varied, like those in the body, 405; when they rule, the Lord rules, 564; the end called the use, 565.

VARIETY. Infinite, 20, 41, 231, 405; of worship, from variety of good, beneficial, 56; makes perfection, 56, 71.

VASTATION. Successive of the church, 1; described, 551; A. C. cited, 513.

VEGETABLE KINGDOM. 104, 109, 111; influx into, 567.

VEIL. Signification, 179.

VINES. Signification, 520.

VISIONARIES. 249.

VISIONS. Dangerous for those in falsities, 456.

VOWELS. Signs of sounds to express affections, 241, 261; in Hebrew, 241.

WAYS. Leading to heaven and to hell, 479, 520, 534, 590; signify truths or falsities, 479; character of spirits revealed by the ways they take, 496.

WEEK. Signification, 165.

WEST. Signification, 148–151.

WHITE. Signification, 179. "White Horse," cited, 259, 305.

WHOLE. Consists of parts, 64, 267.

WIFE. Signification, 368, note.

WILL. The *esse* of the life, 26, 61, note; with understanding constitutes the mind, 367; wife acts the part of, 367; woman born to think from, 368; will of wife that of husband, 369; constitutes the man, 474, 508, 529, 532.

WINTER. Signification, 155, 166.

WISDOM. According to communication, 204, 268; from good, 241; of angels, 265–275; transcends all human, 265, 266, 269; the light of heaven, 266; according to opening of interiors, 267, 270; increases in interior heavens, 270; of angels of third heaven compared to palace and garden, 270; depends on their love to the Lord, is perfected more by hearing than by sight, 271; in heaven follows from freedom from self-love, 272; angels perfected in continually, but can never reach any ratio to the Divine, 273; all in heaven desire wisdom as food, 274; wisdom increases toward the centre in each society, 275; is in proportion to innocence, 278, 341; the wise in heaven, 346–356; those who have much loved truth and good, 350; spurious wisdom, 352; false wisdom, 353; appearance of the wise in heaven, 356.

WOMAN. Acts from and signifies affection, 368.

WOOD. Signification, 223; churches of wood in celestial kingdom, 223.
WORD. Its internal sense, written by pure correspondences, 1, 114; is Divine Truth, 137; how dictated to prophets, 254, through all the heavens, 259; read in heaven and the same as on earth, without the natural sense, 259; manner of writing in the different heavens, 261; conjunction by, 303–310; provided as a basis for heaven in man's place, 305; angels perceive when man reads, 306; literal sense serves as basis of conjunction, 307; those out of the church still conjoined by the Word, 308; it gives light everywhere, 308, 310; without it men would be separated from heaven, 309; style of the Word, 310; the benefit of knowing internal sense, 310; literal sense alone leads to errors, 311; interiorly spiritual, in letter natural, 357.
WORKS. *See Deeds.*
WORLD. All things of, correspondences, 103–115; natural exists from spiritual, 106; conjoined with heaven by correspondence, 112; all things in it forms of use, 112; conjoined to spiritual through man, 112; all things exist from sun, 138; life in the world may be enjoyable, 358, 359; is necessary, 528; state of those who renounce a worldly life, 360, 528, 535.
WORLD OF SPIRITS. 421–444. Intermediate between heaven and hell, 421, 422, 428; spirits immensely numerous, 426; time of stay in, 426; on entering distinguished into classes, 427; entrances to heaven and hell guarded, 428; appearance, 429; in equilibrium between heaven and hell, 590.
WORSHIP. Of ancients, 111, 188 note; in heaven, 221–227; variety in different societies, 56; real worship in heaven consists in life of love, 222; sincere worship consists in internal sanctity, 506.
WRITING. In heaven, 258–264; contrary to Divine order to be instructed by writing from heaven, 258; writing from heaven seen by prophets, 258; seen like Hebrew, 260; primitive, like angelic, flowing, transferred into Hebrew character, 260; character in inmost heaven, 260, 261; in lower heavens similar to that in the world, but with vowels for affections and consonants for ideas, 261; more expressed in few words than in many pages of man's, 261; in heaven flows from thought, without choice of words, 262; correspondential writing, not by hand, 262; by numbers, 263.
YEARS. Signification, 155, 165.
YESTERDAY. Signification, 165.
YOKE. The Lord's yoke easy, 350.
YOUNG MEN. Signify understanding of truth, 368, note.
ZION. Signifies the church, and especially the celestial, 216, note.

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